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The Ecclesiastical Review

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CONTENTS

THE REVEREND HERMAN J. HEUSER, D.D. ✠ 337
Founder of The Ecclesiastical Review.
EDWARD J. GALBALLY, Litt.D., Managing Editor.

THE CENTRAL CATHOLIC LIBRARY, DUBLIN 361
Its Aims and Its Work.
The Rev. STEPHEN J. BROWN, S.J., Dublin, Ireland.

CATHOLIC INSTITUTIONS AS PARTNERS OF N.R.A. 370
WILLIAM F. MONTAVON, Director of the Legal Department, N.C.W.C.

THE CATHOLIC CHURCH IN HITLER GERMANY 381
JOHN B. MASON, Ph.D., University of Colorado.

THE BISHOPS' STATEMENT ON THE PRESENT CRISIS 411

THE CONVERSION OF THE JEWS 414
The Rev. ELWOOD SYLVESTER BERRY, A.M., D.D., Emmitsburg, Maryland.

MENTAL AND SPIRITUAL ATTITUDE TOWARD LITURGY 417
A Letter from Laach.
The Rev. W. MICHAEL DUCEY, O.S.B., Maria Laach, Germany.

"ST. PETER'S MEMOIRS." 425
A Reply.
The Rev. JAMES A. KLEIST, S.J., St. Louis, Missouri.

MISSA PRO POPULO: PERSONAL AND LOCAL OBLIGATION 430

CAN EX-RELIGIOUS BECOME PASTORS? 431

PAPAL RESERVATION OF APPOINTMENT TO PARISHES 432

CONTENTS CONTINUED INSIDE

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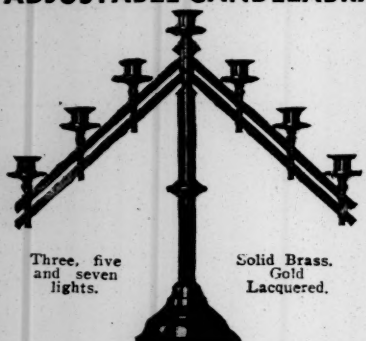

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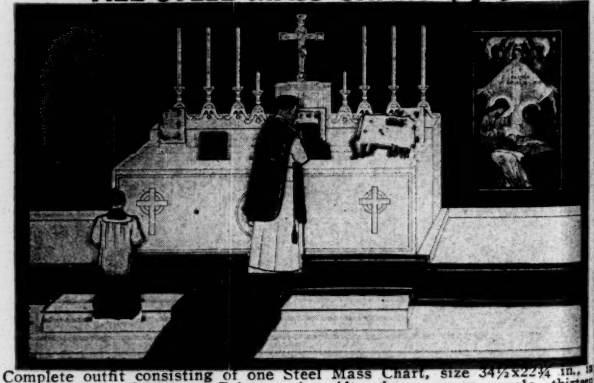

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CONTENTS CONTINUED

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 411

The Bishops' Statement on the Present Crisis 411

The Conversion of the Jews 414

The Rev. Elwood Sylvester Barry, A.M., D.D., Emmitsburg, Maryland.

Mental and Spiritual Attitude toward Liturgy. A Letter from Laach ... 417

The Rev. Dom W. Michael Ducey, Maria Laach, Germany.

"St. Peter's Memoirs." A Reply 425

The Rev. James A. Kleist, S.J., St. Louis, Missouri.

Missa pro Populo: Personal and Local Obligation 430

Can Ex-Religious Become Pastors? 431

Papal Reservation of Appointment to Parishes 432

Divine Office must be said in Latin 434

Applying Indulgence for saying Rosary before Blessed Sacrament 435

Meditation on Mysteries of the Rosary 435

CRITICISMS AND NOTES:

Compton: Father Damien 436

Cunningham: Idealistic Argument in Recent British and American Philosophy 439

Villien-Edwards: The History and Liturgy of the Sacraments 440

Sovrè: Aurelii Augustini Confessiones 441

Taylor: Sir Bertram Windle 442

——: Der Grosse Herder 444

Hughes: Frederick Ozanam 444

LITERARY CHAT 445

BOOKS RECEIVED 448

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. IX.—(LXXXIX).—OCTOBER, 1933.—NO. 4.

THE REVEREND HERMAN J. HEUSER, D.D. ✠

Founder of The Ecclesiastical Review.

Born, 26 October, 1852, in Potsdam, Germany.
Came to America, at age seventeen and entered Glen Riddle Seminary, Diocese of Philadelphia.
Ordained to Priesthood by Archbishop Wood at Overbrook Seminary, 2 February, 1876.
Appointed Professor, Overbrook Seminary, immediately following ordination.
Assistant Editor of *American Catholic Quarterly Review*, under Monsignor Corcoran.
Founded THE ECCLESIASTICAL REVIEW, January, 1889.
Consulted by Pontifical Commission on Anglican Orders in Rome, 1896.
Received two Briefs of commendation of REVIEW from Pope Leo XIII, 28 June 1895 and 18 April 1897.
Named Doctor of Divinity, *honoris causa*, by Pope Pius X.
Received messages of felicitation from seventy-nine members of the American Hierarchy on occasion of his Golden Jubilee as Priest, in 1926.
Deeded THE ECCLESIASTICAL REVIEW to Board of Trustees for the Catholic University of America, 1927.
Professor at Overbrook Seminary for more than fifty years.
Author of several books.
Died, 22 August, 1933.

✠ REQUIESCAT IN PACE ✠

AS THESE WORDS are written, and whilst the mortal remains of Doctor Heuser await burial, the postman brings two letters. One of them comes from a distinguished

priest who on receipt of news of Dr. Heuser's death writes to express his sympathy. In the course of his kind message he quotes from the office of the feast of St. Hyacinth, 17 August: "Nullum diem praetermisit quo non praeclara aliqua fidei, pietatis atque innocentiae argumenta praestiterit." Our correspondent, who knew and appreciated the deceased priest's worth, exclaims: "What an epitaph for Dr. Heuser!"

The other letter comes from British Africa and is addressed to Father Heuser, whose eyes are closed in death. It begins: "Dear Father Heuser: Many, many thanks for your generous gift of twenty dollars which came in the last mail, in answer to my appeal for our Lepers." The contribution here mentioned was probably the last money he had in the world. It remained out of the small sum which he got in the first week of January of this year—the balance of his bank deposit. Of recent years he had frequently asked that the account be closed. He had resolved to strip himself of every earthly possession before death, which at that time did not seem at all near. His wish to die penniless was granted. On 26 August, he was buried in his habit of the Third Order of St. Dominic.

Apart from the legacy of his blameless and industrious life, Dr. Heuser's outstanding achievement is this REVIEW, which he founded in 1889 and brought to high standing. One better appreciates the monumental character of the undertaking when it is recalled that Herman J. Heuser came to the United States an immigrant youth of seventeen, with very little English. Immediately he was registered in the Preparatory Seminary at Glen Riddle as a student for the priesthood in the diocese of Philadelphia. In due course he was graduated into the Seminary at Overbrook, where he studied, taught and wrote uninterruptedly until his death on 22 August of this year. Directly after his ordination by Archbishop Wood, on 2 February, 1876, he was appointed professor in the Seminary. For upward of fifty years he occupied the professorial chair, principally of Sacred Scripture. During this period the REVIEW was started by him, conducted by him almost single-handed, with a perseverance and success that stamp Dr. Heuser as a priest of rare wisdom and talent. With

this record in mind, it has been observed by a venerable prelate who has followed Dr. Heuser's career with admiration and who has taken from it no little edification, that if an American youth had emigrated to Germany and had duplicated there the work done in America by Dr. Heuser, the accomplishment would be looked upon as impressive. *Si monumentum requiris, circumspice.*

The First Fifty Volumes of the Review.

Spatial limits permit at the moment little more than a glimpse of the establishment of the Review and its first fifty volumes under Dr. Heuser. The story is full of instance and great names. To Monsignor James Corcoran, one-time illustrious Rector of Overbrook Seminary and scholarly Editor of the *American Catholic Quarterly Review,* may be traced Dr. Heuser's call to his literary mission. The young professor had served as assistant editor of the *Quarterly* and had unbounded admiration for his chief, whose intellectual and cultural aims he shared so conspicuously.

At that time, almost fifty years ago, literary societies and reading circles were organizing among Catholics and a cult for serious reading was stirring in many parishes. The coöperation and lead of the clergy were vital to the success of this movement among the laity. Dr. Heuser saw this and recognized too how closely it was bound up with the salvation of souls. Although the building of churches and schools in the fast-growing dioceses and the routine of the pastoral ministry absorbed much of an American priest's time in those days, the Third Plenary Council of Baltimore had set before the clergy the duty of devoting themselves to the production and spread of sound Catholic literature. To teach is the prerogative as well as the mission of the priest. The press and books were as powerful as the pulpit then, and they are no less so to-day. The time seemed ripe for a priest's professional organ in the United States. Dr. Heuser's motive in undertaking The Ecclesiastical Review was prompted by these considerations.

The original title of the magazine, *American Ecclesiastical Review*,[1] indicated its purpose and province. It was designed to be a help in carrying out the legislation of the Church, and, in particular, the decrees of the Councils of Baltimore. It would strive to serve the priesthood as the faithful interpreter of the mind of the Church and to promote priestly science and practice and what is called the higher culture of the clergy. It would seek to set forth the spiritual ideals of the priesthood and their application in the work of the ministry. In this program the editor besought the good will of his readers, though in itself the mere question of pleasing was never a rule of guidance with the Editor. Truth and the glory of God, loyalty to lawful authority, and that prudence or common sense which the Apostle says is "life and peace" (Rom. 8:6), were in the beginning and always have been the watchwords of the REVIEW. With the sanction of authority, and under the Pauline motto, *ut ecclesia aedificationem accipiat,* the initial number was issued in January, 1889.

It was an entirely new venture. No other clerical organ existed here at the time. Some eight years before this REVIEW was started, the Rev. W. J. Wiseman, S.T.L., had edited "a monthly journal for priests," called *The Pastor.* With occasional interruptions, it ran to its seventh volume, mainly as a repository of Roman documents. THE ECCLESIASTICAL REVIEW can in no sense be looked upon as a continuation of *The Pastor.* In this connexion it is interesting, if somewhat pathetic, to recall an earlier attempt to establish an "Ecclesiastical Review". The Rev. P. L. Chapelle, D.D., later Archbishop of New Orleans, had issued the prospectus of the enterprise. Dr. Guilday, who has called attention to this abortive venture, sets the date between 1872 and 1877.[2]

[1] In January, 1902, the title of the magazine was changed to THE ECCLESIASTICAL REVIEW. The word "American" was dropped because at that time the merging of *The Irish Ecclesiastical Record* in this REVIEW had practically been decided upon. At the last moment, however, the merger fell through when the Bishop of Limerick objected to the discontinuance of the Irish clerical organ. Happily, our Irish contemporary continues to this day its welcome monthly visits.

Although the title of our magazine now became THE ECCLESIASTICAL REVIEW, the style and title of the publishing firm was kept as American Ecclesiastical Review, and still is.

[2] See ECCL. REVIEW, Vol. 80, pp. 94-96.

Throughout the REVIEW'S first fifty volumes, especially the early ones, Dr. Heuser labored incessantly, furnishing its pages with leading articles on a variety of topics, Scriptural, theological, canonical, liturgical and cultural, besides writing countless answers to questions on the pastoral ministry, as well as some 2,000 book reviews. Add to this, his editorial planning and balancing of each number and the consequent correspondence, which he did without aid of any secretary—he always preferred to work alone and had the habit of self-help —and some idea may be formed of his prodigious industry and talent. By degrees the high character of his work attracted to the pages of the REVIEW a corps of illustrious contributors, at home and abroad.

At Dr. Heuser's invitation, these writers, each in his special field, discussed important theological questions in the pages of the REVIEW. Readers of the magazine were often the first to see many difficult ecclesiastical topics treated in English in all their phases. The REVIEW pioneered in bringing to English-speaking readers the all-sided exposition of several practical questions in dispute among theologians. To instance a few. In 1892 the REVIEW brought a symposium of authoritative writers to the discussion of ectopic gestation, in both its physical and moral aspects. Physicians and surgeons of American and European univerities, and moralists in Rome, France, Spain, Germany and the United States contributed of their best to the discussion. About the same time, during the famous Faribault school controversy the REVIEW opened its pages to a full exposition of the vital points at issue, and was careful to exclude what was merely contentious. The Editor stood firmly against the admission into the pages of the REVIEW of anything that would offend charity. Whatever isn't kind, he would say, isn't wise. Again, when the question of Anglican ordinations was being considered in Rome, Dr. Heuser was consulted by the commision of inquiry appointed by Pope Leo XIII, and the REVIEW published articles on the subject by Father Salvatore Brandi, S.J., Editor of the *Civilità Cattolica.* He and Father Sabetti, S.J., had been co-workers with Dr. Heuser, while they were at Woodstock College. These articles by Father Brandi were the authorized and quasi-official comment on the pontifical decla-

ration of the invalidity of Anglican ordinations. The English version, as made by Father Sydney Smith, S.J., of London, appeared in the REVIEW simultaneously with publication of the Italian text in the Roman periodical. Among other notable features in the REVIEW of those years may be mentioned the group of articles by Abbé Hogan on the several branches of a priest's studies; Monsignor Henry's notable metrical translations of the Breviary hymns; Fr. de la Taille's defence of his *Mysterium Fidei,* as well as many practical papers on church architecture, and the broaching of sterilization in its ethical aspects.

In this connexion it is proper to mention *My New Curate.* Its author, Canon Sheehan of Doneraile, became one of Dr. Heuser's fast friends. In the September number of the REVIEW, 1897, is a notice of *Geoffrey Austin,* Canon Sheehan's first book. Father Heuser wrote it during one of his crossings to Europe and sent it to me when the boat docked at Southampton, England. In a covering letter he spoke enthusiastically of the volume and said that he would proceed to Doneraile and ask Canon Sheehan to write a clerical story for the REVIEW. The editor had been in search of such a novel for a long time. Father Heuser did not meet Canon Sheehan, but wrote to him, proposing the story. The result was *My New Curate,* which was published serially in THE ECCLESIASTICAL REVIEW, and which was to find thousands of readers all over the English-speaking world when the story was issued in book form. It is interesting to note that *Geoffrey Austin* had had a poor press, the copies were gathering dust on the Dublin publisher's shelves, and its sequel, *The Triumph of Failure,* had to go to London to get published. But *My New Curate* brought these two volumes into the market. The American editor later wrote the authentic biography of his Irish contributor with grateful sympathy and insight into his gifts and goodness.

Taking a few of the scholarly writers whom Dr. Heuser engaged to write for these volumes, one finds the following names, sandwiched in among others of like high authority:

The Rev. Joseph Aertnys, C.SS.R., Wittem, Holland.
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Bishop Currier, of Matanzas, Cuba.
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The Very Rev. H. Vincent, O.P., Jerusalem, Palestine.
Monsignor Anto De Waal, D.D., Rome, Italy.
The Very Rev. J. A. Zahm, C.S.C., Notre Dame University, Indiana.

In the enrollment of these writers who were leaders in their chosen branches of the priest's proper studies and activities is seen one of Dr. Heuser's outstanding services to the American clergy. If in the beginning a large proportion of the writers in the REVIEW were from over the seas, the reason is not far to seek. The difficulty was, at first, to find in the United States a corps of trained writers on the various subjects that go to make a well-balanced literary program of the monthly numbers of the REVIEW. Under the editor's encouragement and guidance, however, there was gradually being recruited from the ranks of the American priesthood a number of able contributors. With the widening of the circle, the general standard of scholarship and zeal throughout the body of the clergy in America was raised higher and higher, *ut ecclesia aedificationem accipiat,* according to the REVIEW'S motto.

In the meantime the first small circle of Dr. Heuser's readers had gradually widened till it embraced practically every Catholic presbytery in the United States, as well as many in all the English-speaking countries in the world. Our statistics show that the rate of growth of this body of subscribers had been maintained month by month. The argument of these records is amply confirmed by the judgment expressed so often in those days and again more recently from so many quarters, that Dr. Heuser's REVIEW had proved itself, for the priests of America especially, a formative influence of prime importance. It was an inspiration to efficiency in their ministry, through sound scholarship, wise zeal and the spirit of discipline and loyalty.

THE HIERARCHY AND THE REVIEW.

How well THE ECCLESIASTICAL REVIEW had lived up to the founder's Pauline motto—*ut ecclesia aedificationem accipiat*—which has ever been the watchword of these pages, and the end to which the Editor's mind and heart were dedicated through the first fifty volumes of this organ of priestly knowledge and practice, let those who were then most competent to speak, the hierarchy of the United States, tell.

Archbishop Ryan, of Philadelphia, Dr. Heuser's Ordinary during those days, sent the Editor the following letter which

at the venerable prelate's own request was published in the REVIEW for February, 1909:

I beg to renew my earnest recommendation of your admirable AMERICAN ECCLESIASTICAL REVIEW, which has now attained so high a position in the Catholic literary world. It has become an honor to this Archdiocese in this country, and an honor to the American Church in Europe. Its permanent success is, I believe, secure.

It has shown itself free from Modernism on one side, and narrowness on the other, and yet with courage and erudition.

May God bless its future, as He has its past career.

✠ P. J. RYAN,
Archbishop of Philadelphia.

The succeeding Archbishop of Philadelphia was no less appreciative of the prestige of Dr. Heuser's selfless and enlightened services for the diocese and for the Church. In 1914 he wrote to Dr. Heuser as follows and enjoined on him its publication in the REVIEW:

For many years, wherever I have been, at home or abroad, it has given me great pleasure to hear from Bishops and Priests cordial words of commendation for THE ECCLESIASTICAL REVIEW.[3]

✠ EDMOND F. PRENDERGAST,
Archbishop of Philadelphia.

With what may be said to be a unanimous voice the other Archbishops and Bishops of the country applauded the results achieved by Dr. Heuser. Cardinal Gibbons praised the REVIEW for its "position and influence in the life of the Catholic Church in the United States". Cardinal Farley wrote: "I have often repeated to our clergy that no priest's library table should be without THE ECCLESIASTICAL REVIEW." It "deserves the wide reading which it receives," declared Cardinal O'Connell. Archbishop Ireland said: "The REVIEW has grown from slender beginnings to be a very notable periodical, an honor to the Church in America, which older countries may well envy." It "should be in the hands of every priest," wrote Archbishop Moeller; and according to Archbishop Keane, "no words can express what it has success-

[3] See ECCL. REVIEW, June number, 1914, pp. 650-651.

fully accomplished for the elevation of Catholic literature in America". Archbishop Messmer declared it to be "fully abreast of the needs and demands of new conditions;" and Archbishop Glennon professed that he is "a constant reader of the magnificent periodical; it is the *one* magazine which the clergy cannot dispense with". It was commended by Archbishop Christie "as quite indispensable to the English-speaking clergy," and in the words of Bishop Byrne it is "its own best testimonial". Bishop Monaghan said: "I have been reading the REVIEW constantly since its first appearance and I regard it as indispensable to the clergy of our country." "For priests it is the most interesting periodical in the world, and it has elevated the intellectual and moral standing of the priest in America," wrote Bishop Maes of Covington. Bishop Haid expressed the hope that "there is not a priest engaged in parochial duties who does not read the REVIEW". Bishop McFaul considered it "one of the best publications of its kind to be found in any country," and Bishop Northrop thought "it a publication of prime necessity". "When I look upon the bound volumes on the shelves of my library, I feel proud and rich in their possession; and I would not exchange them for a good-sized library, simply because they are a rich mine of ecclesiastical information," were Bishop Fox's words. Bishop Burke knew "of nothing of its kind to equal it in the language"; and Bishop Richter testified that "it is just what is needed by the clergy of the United States". "A living, progressive and up-to-date library of ecclesiastical lore, indispensable for priests and bishops alike," were the words of praise from Bishop Garrigan; and Bishop O'Connell said it "has won our confidence". "It has served the Church in this country in a marked degree," wrote Bishop Colton. Bishop Shanahan: "It constitutes the most valuable portion of my library. I have occasion to refer to it constantly, and I never fail to find there great assistance in every doubt and difficulty." It is "a model in treating the subjects that come within its scope," said Bishop O'Reilly, and it "grows better with the years," was the opinion of Bishop Muldoon. "Firmly established in the esteem and regard of discerning critics," wrote Bishop Conaty. Bishop Keiley said he had "grown accustomed to telling the priests to consult the REVIEW"; and

Bishop Donahue declared: "For a number of years it has afforded light and leading to the Reverend Clergy of the United States as well as of other countries. It is a first-class example of what an ecclesiastical review should be."

From abroad, too, words of high commendation of the REVIEW appeared in Catholic magazines and clerical periodicals. Not to weary the reader, only one will be mentioned. Father Matthew Russell, S.J., founder and editor of *The Irish Monthly,* and a discerning judge of literary values, said of this REVIEW: "It is one of the most important periodicals in the world, influencing so many thousand Priests all over the Church." In the file by my side as I write are countless other testimonials of Dr. Heuser's impressive contribution to the Church, including highly commendatory letters from each of the Apostolic Delegates to the United States during these years—Cardinal Satolli, Cardinal Martinelli, Cardinal Falconio, and Pope Leo's Secretary of State, Cardinal Rampolla.

These tributes had come during the first twenty-five years of the REVIEW'S career, and from a generation of our Bishops almost every one of whom has gone to his eternal reward. Years passed and their successors, on the occasion of Dr. Heuser's jubilee as priest in 1926, expressed their esteem of the editor's merits and influence. To the number of seventy-nine, they sent greetings to the jubilarian by mail and telegraph. These cordial messages are held for publication by his biographer, for they belong to the annals of the Church in America as testimonials to the influence of one of the most heroic figures among American priests of the last half century. For the present, it is meet and it will suffice to quote four of these letters, two from Philadelphia priests who are Bishops and who were associated with Dr. Heuser. Bishop McCort, of Altoona, who attended his funeral, and who was a fellow professor at Overbrook, wrote:

". . . It was my privilege to enter the Seminary the year of his ordination, to be near him as student and priest for twenty-three years and to observe during that time his life of faithful prayer, untiring labor, unostentatious charity and secret self-denial: the

life that has made possible the wondrous work of the REVIEW and the compilation of the splendid volumes that have come from his prolific pen.

"Whilst many have contributed to the world-wide influence of THE ECCLESIASTICAL REVIEW, in clerical circles, those who were near him knew that much that was written by others was inspired by the Editor in his sustained and untiring efforts to keep the clergy abreast of the times, to preserve in them the lofty ideal of their sacred character and the power of their mission and to urge them to the work which only they can do and which, if not done by them, will be left undone.

"His public service to the Church in this country particularly, was impossible but for the hidden life in the Seminary which in a great measure formed the characters of many devoted priests who lived near to him and who now thank God for the inspiring example of his life. His public service needs no word from me or from anyone because it speaks for itself.

"I have hesitated to express my thoughts of Dr. Heuser because I know it will give offence to no one more than to himself. His disinclination to a public recognition of his fruitful life is but the silent expression of his sincere wish to live and labor for the glory of God and the salvation of souls. . . . "

Bishop McDevitt, of Harrisburg, also present at the obsequies, a life-long friend of Dr. Heuser's and now Chairman of the Board of Trustees of the American Ecclesiastical Review, wrote in 1926:

"If ever an anniversary should be honored, it is the Golden Jubilee of The Reverend Herman J. Heuser. As a professor fifty-one years and as a priest fifty years, he has taught and edified thousands of students in the diocesan Seminary of St. Charles's, Overbrook. As the first editor of THE ECCLESIASTICAL REVIEW—his own creation—and as the author of many volumes dealing with ascetical, Biblical and liturgical questions and the practical, every-day duties of the priestly life, he has made ecclesiastics the world over, especially those of English-speaking countries, his debtors. The obligation will never be paid, for the volumes of the REVIEW, long after its honored and distinguished Editor is no more, will continue to be, perhaps, the most useful and precious single collection of books in an ecclesiastical library."

Bishop Shahan, the erudite Rector of the Catholic University of America, sent the following message:

"Cordial congratulations on his Golden Jubilee, and best wishes for a much longer service in the Vineyard! His fifty years of zealous, intelligent and unselfish devotion to the spiritual and intellectual interests of our American Catholic clergy, call imperiously for a grateful and nation-wide appreciation. May he enjoy one day the glorious reward laid up above for all noble teachers who instruct others unto Justice, Peace and Charity!"

The fourth comes from the Rev. Daniel E. Hudson, C.S.C., of Notre Dame University, Editor of the esteemed *Ave Maria,* who for some time has been critically ill and who is dean of Catholic Editors in the United States. Father Heuser and Fr. Hudson had maintained most intimate and cordial relations for the past half century.

". . . let me congratulate you — I do so *ex corde* — on your Jubilee, of which I have heard quite accidentally. May you be spared to the Church and your friends and beneficiaries many more years! What splendid work you have done, and how greatly it has been blessed! The REVIEW has not only raised standards, but kept ideals glowing. . . . "

The venerable jubilarian celebrated the notable anniversary in his accustomed retirement.

To Father Heuser these words of high sanction of his tireless efforts to serve the King of kings were just a spur to greater industry and devotion to the cause. He had neither time nor taste for gathering the laurels. Certainly he wore none of them. The editor was less known personally than his services were. The priest himself was merged in his work and completely hidden in it. His quiet power and personality bore no label for men to see. For more than half a century his study was a power-house of priestly activities. As seminary professor, editor, author, spiritual guide and diocesan counsellor, his influence was as potent as it was silent. It reached far and wide. Members of the hierarchy and scholars in the leading seminaries and universities throughout the world were among his co-workers and correspondents. Many came to confer with him, and their visits were welcome, though he seldom issued forth from his own rooms. As a result of his almost cloistral life and habit of unceasing toil,

Father Heuser the man made personal contact with comparatively few people, even in the days of his highest activity. Withal, he was the most approachable of men, genial, understanding, considerate, endowed with rare charm of manner, and a priest every inch, as well as a seasoned scholar.

The Catholic University and the Review.

As the Review approached its fiftieth volume, the strain of editorship was taking toll of Dr. Heuser's strength. He was looking forward to surcease from editorial duties, in order to let the Review get "a new supply of blood," as he put it. He lived up to his decision to retire from the editorial chair, though it cost him many a pang to commit to others the child of his heart and brain. He was assured, however, of its good care, for the new Editor-in-Chief was to be the Rev. William Turner, D.D., distinguished professor of the Catholic University of America. The future Bishop of Buffalo assumed charge of the Review with the first number of Volume 51, July 1914. Father Heuser now received each succeeding number as it came from press, with no little satisfaction. As he would scan an advance copy of each issue, he used often to remark and with genuine pleasure, "The dear old Review is better than it ever was"; or "I was no goose when I chose Dr. Turner as Editor". And so the magazine prospered under its second editorial chief, until Bishop Turner's appointment to the See of Buffalo obliged him to hand back the reins of the Review to its founder.

For a time Father Heuser was again the guide of the Review, whilst another professor of the Catholic University, the Rev. William J. Kerby, Ph.D., was preparing himself for the editorship. Dr. Kerby wished first to round out other undertakings of which he was the inspiration and mainstay, and then plan his future editorial services. Accordingly, beginning with the July issue of 1927, the opening number of Volume 77, the literary direction of the Review was committed to Doctor Kerby. Suffice it to add in this relation that, from that number to the one in hand, under its third editor the Review has continued to prosper in following the purpose

and policies established by Father Heuser, with unchanging loyalty to the authority of the Church and in faithful service of the Church's interests. Even on his deathbed, Father Heuser received eagerly and with honest satisfaction and gratitude the numbers as they came from the press.

At the end of the year 1927, Dr. Heuser deeded THE ECCLESIASTICAL REVIEW to a Board of Trustees, for the Catholic University of America. He took this step as the best way of assuring the continuation of the work. Already he had given proof of this attitude of mind by selecting from the Catholic University two of its professors as editors of the REVIEW. From the foundation of the Catholic University Dr. Heuser had followed its fortunes with high hope, and was fond of picturing it as the national centre of Catholic cultural movements. During its difficult days, he had shown the Catholic University every encouragement within the power of the REVIEW. He deplored the nationality differences that hampered the Church and the Catholic University in those days. He was known to be no partisan in the disturbing controversies. It was doubtless for this reason, as well as for his scholarship and the universal esteem in which the American Episcopate held him, that his Ordinary, Archbishop Ryan of Philadelphia, at the instance of Cardinal Gibbons, consulted Dr. Heuser about appointment to the rectorship of the Catholic University in 1903. This was at the time of the then Rector's, Bishop Conaty's, promotion to the see of Los Angeles. After due consideration of the offer, Dr. Heuser was convinced that he was not suited for the proposed field of operations and he declined the offer.

AUTHOR OF SEVERAL BOOKS.

Besides his editorial work and colossal contributions to the REVIEW, Father Heuser is the author of several books that have issued from leading publishing houses. His *Canon Sheehan of Doneraile* is perhaps his most outstanding volume. In *Chapters of Bible Study* he collected the lectures which he delivered at the Catholic Summer School of America thirty years ago. *The Harmony of the Religious Life* is made up of a series of Conferences which he gave to different religious

communities. *The Parish Priest on Duty* represents the ritual notes which as a young professor he prepared for his classes at Overbrook Seminary. The *Life of Mother Veronica* (Rose Hawthorne Lathrop) was the outcome of his interest in her heroic service for poor incurable sufferers from cancer. *Pastor Halloft* groups together some interesting incidents in the life and priestly ministry of Father Heuser's old friend, Monsignor Heinen, of Mauch Chunk, Pa.

Many of Father Heuser's published volumes were written after he relinquished the editorial direction of the REVIEW, for his pen was never laid aside until his death, although during his last years it was engaged mainly in correspondence with those who sought of him spiritual direction. In *The Meditations of an Ex-Prelate,* he aimed to put in attractive and anecdotal form suggestions that would serve to make a priest's life and ministry more fruitful. The *Archbishop's Pocket-book* and the *Chaplain of St. Catherine's* run along similar lines. If some character sketches in these volumes are found true to life, it is a tribute to the author's insight into human nature and literary skill. But if, as is not at all unlikely—Canon Sheehan had the same experience—it is supposed that the author had certain individuals in mind when depicting his fictitious characters, the supposition is unworthy of Father Heuser and quite beneath his dignity. He was a priest of the greatest delicacy of sentiment and purity of intention. He was kind in thought as well as in speech and writing.

In the trilogy which comprises *In the Workshop of St. Joseph, The House of Martha at Bethany* and *From Tarsus to Rome,* Father Heuser has used the accepted opinions of sacred and profane historians as a foundation for the story of the Church of the Apostles. These three books exhibit a profound understanding of the New Testament, and furnish a background of time and place and personalities for the better understanding of the earliest beginnings of the Church in its corporate and institutional features. In his *Autobiography of an Old Breviary* Dr. Heuser sought to cast in attractive chapters and in whimsical vein, many lessons that are to be derived from the priest's daily prayer book. The history of the Divine Office and much lore gathered in a life's reading and reflexion are to be found in these pages.

Father Heuser's giving of his last dollar to St. Francis Leper Hospital in Africa, mentioned above, brings to mind his generous response to every appeal of the needy. He was a veritable almoner of the poor. Charity claimed practically every penny of his income, and he could have lawfully avoided payment of income tax, under the provision of the law that exempts those who devote eighty-five per cent of their income to charitable purposes. He preferred, however, to bear his share of the government expenses. His personal needs were meagre to a degree and no friar was more faithful to the Lady Poverty. What income he had, came from his teaching and his writing. His spiritual ministrations were given without return of money. Occasionally, by letter a stipend would be sent with the request that he offer Mass for the sender's intention. The Mass was said, but the stipend went straight to the St. Vincent de Paul Society or other worthy charity. During the fifty-seven years of his priestly life he very rarely missed saying his daily Mass, but in all that time he accepted not a single stipend. Of the other stole fees of his ministry, the same is literally true and no pious legend. One may mention this now for the record and as part of the portrait of this sterling priest.

To Dr. Heuser's learning was added deep culture. From his professorial and editorial toil he would turn to making pen-and-ink sketches and to painting. Frequently his letters would be illustrated by little etchings connected with the topic in hand. These drawings were usually of a comical twist, and revealed no little aptitude and technique. Friends cherish pictures from his brush. Many of his paintings are framed and hung with no little pride of possession. Because of this artistic talent and his love of symbolism, Dr. Heuser was consulted often and gave assistance in the decorating of churches. The stained-glass windows in St. Edward's Church, Philadelphia, for instance, were made from cartoons prepared by Dr. Heuser. He selected the subjects, arranging them so that the facing windows should give the Old Testament forecast and the New Testament fulfilment of it. He was also very fond of music, for which he had a cultivated taste.

Overbrook Confrères.

As a junior professor at Overbrook, Dr. Heuser, as was mentioned above, used to assist the amiable and erudite Monsignor Corcoran, Rector of the Seminary, in his work on the *American Catholic Quarterly Review.* All through life the assistant held his chief in highest esteem and cherished most pleasant memories of those formative years. He was never so happy as in telling of them. When the Monsignor died, the understudy wrote an appreciation of his illustrious preceptor, whom he likened to the tree with which Holy Writ compares the just man. Its branches are spread over many who are hardly conscious of the protecting and beneficent presence. Then death takes it away. "Arborem quam vidisti, sublimem atque robustam, ubi nunc?" A silent power, but a real power withal. As he used to draw the picture of the Monsignor's gifts and virtues, he might well have been depicting his own. *Arcades ambo.* It is natural to couple these two Overbrook luminaries, two worthy priests of the diocese of Philadelphia and of the Church in America. In both are seen the lineaments of the same childlike faïth, the same unwavering loyalty to Holy Church and to ecclesiastical superiors, the same ripe scholarship and industrious pen, the same charming modesty, all the more striking because of the vast knowledge that made them the planters of many a laurel now gracing the brows of others.

Besides training and encouraging Dr. Heuser's editorial talents, Monsignor Corcoran tutored his young confrère in higher Latin studies, especially epigraphy. The venerable Jesuit Father Ciccaterri, then stationed at the Gesù in Philadelphia, also aided Father Heuser in this branch of study. Under their tutelage the young Overbrook professor became an acknowledged Latin scholar and was frequently called upon for lapidary inscriptions and mural memorials. The Latin department of the University of Pennsylvania at times brought him their problems in this field. Dr. Heuser, in recalling the memory of another early Overbrook professor, Dr. Balfe, a modest and subtle theologian of ancient days and one for whom Dr. Heuser had the highest regard, was always glad to quote the classic lines which Monsignor Corcoran him-

self wrote on Dr. Balfe's tomb: "Ave et vale, pientissime sacerdos, cujus praeclarum ingenium et eximiae virtutes maximam tui admirationem et amorem in omnibus excitassent, nisi singularis tua modestia obstitisset." The epitaph might well have been written of Monsignor Corcoran himself and of Dr. Heuser as well.

His Friend, Father Francis P. Siegfried.

There was another Overbrook professor who was closely allied with Father Heuser, the esteemed Father Francis P. Siegfried. One who has had the high privilege of daily association with these two exceptional priests for well on to forty years finds it neither desirable nor possible to think or speak of one apart from the other. It would be as it were a divorce of inseparables. Father Siegfried was in mind a moment ago when it was said that Father Heuser was not altogether single-handed in undertaking this Review. The responsibility, the ownership and the initiative were Father Heuser's, but he well knew that his boyhood friend was standing by and could be counted on to the limit of all his resources.

From their student days, beginning soon after the Civil War, all through the years until his death in 1927, Father Siegfried's life was intertwined with Father Heuser's in every relation and in unique sympathy. As fellow seminarians and professors at Overbrook they lived under the same roof all these years. Only for a brief six months, immediately after his ordination, Fr. Siegfried had served as assistant rector of St. Teresa's Church, Philadelphia. During all the rest of his priesthood he was professor at Overbrook. Their interests were completely mutual. Even during vacations they were together. In their aims and ideals they were singularly alike, though in temperament quite unlike. In many ways they were the complement of each other. They were akin in their love of work and in their priestly approach and address to everything within the day's routine. No wonder that in the mind of their own community the two were linked inseparably.

Although only a year apart in class and in age, Father Siegfried was generally regarded as a sort of junior or silent partner. This common estimate was good-naturedly accepted and encouraged by him. As a matter of fact, though he did

FATHER HEUSER (AT READER'S RIGHT) AND FATHER SIEGFRIED
DEACONS OF HONOR TO ARCHBISHOP PRENDERGAST OF PHILADELPHIA
AT CONSECRATION OF BISHOP MCDEVITT OF HARRISBURG
21 SEPTEMBER, 1916

gladly and willingly merge his work in their common activities, and seldom received outside credit for his share, he preserved his own quite distinct personality. Meantime the acceptedly dominant member of this *par nobile fratrum* went on his way with equal serenity. The complete understanding and harmony between them sufficed, let the world, according to its wont, assess their respective shares and contributions to the REVIEW and to other undertakings as it would. They themselves were the most incurious of men about affairs that did not directly concern them.

The twinship was ideal and only the death of Father Siegfried in 1927 parted the combination, temporarily. A few days before Father Siegfried was called to his reward, the golden jubilee of his ordination approached. He was too ill to say Mass, but strong enough to be propped up in a chair. He occupied a room in Misericordia Hospital, Philadelphia, almost directly across the corridor from the room in which Father Heuser peacefuly breathed his last. The Sisters of Mercy who conduct the Hospital had been planning a long time for the golden jubilee anniversary. Father Siegfried was chaplain of their motherhouse and had been for these forty-odd years, and Father Heuser's only sister was during part of this time Mother General of the Institute. With loving kindness and art the Sisters converted the hospital chamber into an oratory, and early in the morning of the memorable day Father Heuser came in, vested for the Jubilee Mass. The white-haired jubilarian assisted, whilst his boon companion, like a very patriarch come down from the holy hills of Palestine, offered the Holy Sacrifice. A few privileged friends had been invited. The Mass that morning of these two venerable priests remains a fond and precious memory.

A few short days, and Father Siegfried passed on. Father Heuser was never the same. He was an unusually self-dependent man, and was in the habit of meeting obstacles and disappointments full face and serenely. He gave no outward sign of the effect of the blow. It had struck hard and deep all the same. As the days wore on, the sense of separation grew stronger. By degrees Dr. Heuser withdrew more and more

into himself, so that during the last few years he became virtually a recluse, though there was inwardly not a shadow of self-pity, nor outward semblance of solemnity or sadness. To the few who saw him, he maintained his wonted cheerfulness, and even mirthfulness. In these later years he suffered much pain, but bore it with Christian patience. He was looking forward to death with cheerful resignation, and more and more he lived in the presence of God every moment.

In these days just before the burial of Dr. Heuser's mortal remains, one's mind keeps reverting to his alliance with Father Siegfried, who for all his likeness to our subject, had his own proper traits and aptitudes. His native bent, no less than his training and mental processes, ran in the safe and sure grooves of Scholasticism, in which he was an internationally recognized leader. In literal truth, volumes on the philosophy of the Schoolmen flowed from his pen, and found publication far and wide in the form of articles and book reviews at home and abroad, or were notes for lectures or were written in correspondence with scholars in American and European universities. Many of these correspondents with the Overbrook Scholastic were professors of philosophy in leading non-Catholic schools whose books he had discussed in THE ECCLESIASTICAL REVIEW. He had a genius for sympathy and in his own generous way he could always find something to praise where others might condemn the whole, the good with the bad. Nobody shall measure the good wrought by this correspondence, for its extent nobody knew. Occasionally and by accident some of Father Siegfried's influence and helpfulness would come to light, but much of it was left to conjecture. He was a missioner of and by and through books, and followed the maxim that the next best thing to writing a good book is to make a good book known.

In contrast with Father Siegfried's Scholastic mentality, Father Heuser's mind had more of an intuitive turn and sweep. The power and swiftness of synthesis, rather than patient analysis, marked his intellectuality. His mind was full of resource and versatility. It was magnificent in imagination. Symbolism was a passion with him. Whatever he touched re-

vealed to him new reasons for its existence and purpose and new relations with the scheme of things. Metaphysics was not his forte, unless it were to find the note of beauty in everything created, and interpret it ingeniously as a reflexion of Divine Beauty, the source of everything beautiful under the heavens, in men as well as in things. He was attracted more to St. Augustine and the Fathers than to St. Thomas and the Schoolmen. He had such an abiding awareness of the presence of God that it begot in him a sure theological sense. To the same spiritual habit of mind one traces his constant serenity and remarkable courage.

For all his fine culture and spiritual idealism, Fr. Heuser kept his feet well set on the plane of the practical. His was a nice gift of discernment, which enabled him to weigh men and measures well. Despite his stern self-discipline, he made generous allowances for others, and his deep knowledge of human nature, his keen insight into men and his faculty of putting himself in another's place, kept him kind without condescension and exceedingly tolerant of another's shortcomings. Of a naturally gentle disposition, he had no part with censoriousness. "Dont's" and "must's" he kept for himself and his own edification. Father Siegfried and he were completely alike in this government of their lives. To each of them criticism, unless it were directly helpful, was utterly foreign. They took a wholesome interest in what was afoot in their community, but eschewed gossip as a plague. Neither of them could bear to waste a minute of time. They held their tongues and steered clear of every manner of cliques or partisanship. To their superiors and their institution they were the soul of loyalty.

In Father Siegfried this habitual behavior was perhaps more natural and more of an inheritance than it was with Father Heuser. The candid boy, with all his enthusiasms and guilelessness, never died in Father Siegfried. In Father Heuser one might perhaps discern now and then a vestige of self-reliance, even though it had been thoroughly brought to heel, tamed and stripped of the least semblance of hauteur. In no common degree both priests had supernaturalized their

lives in all their daily comings and goings. Their work was prayer, mirthful, honest, solid prayer. Nature and grace had combined to make them all priest.

The reader of these lines may be inclined to take them as so much panegyric, even though the writer is all too conscious that his pen is under severe repression. If another reader sees in them the outline of any good priest's portrait, well and good. At the moment, in these hours between the death and the burial of Father Heuser, the purpose held in mind is to put in the record somewhat, however meagre, of the memory of these two American priests of our own day and generation, who were together in life and who cannot be separated in death. No oration was pronounced over the bier of either of them. That was their wish. The plainest of plain obsequies followed them to the grave, as they also would doubtless have wished. But filial piety may not be refused here this poor word of memory. *Nemo sacerdos sibi.* They were illustrious priests of God for men. Their ministry of full fifty years bore fruit in abundance, and the memory of their laborious and blameless lives gives ample yield still. Though dead, they still speak.

AVETE · ET · VALETE
SACERDOTES · PIENTISSIMI
QUORUM · FIDES · COMITAS · SAPIENTIA
AD · SEPULCHRUM · USQUE · SEQUUTAE.

✠ ✠ ✠

EDWARD J. GALBALLY

THE CENTRAL CATHOLIC LIBRARY, DUBLIN:

Its Aims and Its Work.

WHEN the Rev. Editor of THE ECCLESIASTICAL REVIEW kindly invited me some time ago to contribute an article on the institution of which I have been Hon. Librarian for the past ten years, I found myself turning back to what I wrote about it in various reviews at the onset of its career. It is sometimes stimulating, sometimes discouraging, but always interesting thus to look back across a space of years and to compare plans with results and hopes with achievements. Has the passage of the years brought disappointment and disillusionment or have one's enterprises prospered beyond one's wildest dreams?

The project, then, as expounded to readers of *Studies* (Dublin), *The Month* (London), and, later, *The Irish Ecclesiastical Record* (Maynooth) was this—to bring together in some central place in Dublin a representative collection of Catholic literature, and Catholic literature only, and place it gratis at the disposal of all and sundry. The scope and policy of the library were thus set forth in *Studies:* "In the first place it lays no claim to be a library for general purposes. It does not rival, much less supplant, any existing library. It is a specialist library, specializing in Catholicism,[1] that is to say it stocks only books that are of interest to Catholics *as such* or to enquirers interested in, or curious about, Catholicism. It does not include books that assail our religion or that are written from a hostile standpoint. It aims at being a useful supplement to existing libraries—no more than that. It will begin as a reference library only, but it hopes in course of time to develop a lending department. . . . It will be free and open to all of whatever class or religion. A special feature of its policy will be the stocking of a large selection of the literature of foreign Catholic countries, some of which are producing literature of very much higher value than that which exists in English."

Elsewhere certain other proposed features of the library were explained. It was to be carried on solely by voluntary

[1] The title given to it in Irish was Leabharlann an Chreidimh, the Library of the Faith.

help and to be supported by voluntary contributions. It was to be open when many other such institutions are closed, viz. after working hours (till 10 P. M.) daily, even on Sundays and holidays. There was to be "open access" of the most thorough-going type, without formalities of any kind. Periodicals from every part of the world were to bring Irish Catholics into touch with the world-wide activities of the Church.

To make clearer what was meant by Catholic literature and to define the scope of the Library a list of its sections was set out in the article from which I have just quoted. It may be repeated here in the slightly amended form at present in use:

0. Works of Reference and Bibliography.
1. Scripture.
2. Life of Christ.
2a. Works on the Sacred Heart.
3. Patrology (The Works of the Fathers).
4. History (Ecclesiastical)
5. " (General).
6. Apologetics and Doctrine.
6a. The Blessed Eucharist.
7. Theology (Dogmatic).
8. " (Moral) and Canon Law.
9. Catholic Life (Intellectual, Moral and Social).
9a. International Relations.
10. Philosophy.
11. Saints.
11a. Our Blessed Lady.
12. Catholic Biography.
12a. Conversion.
13. Social Theory and Practice.
14. Catholic Works of Zeal, Propaganda, etc.
15. Foreign Missions.
16. Ecclesiastical State (a) The Priesthood, (b) Religious Life (Religious Orders, etc.)
17. Education.
18. The Church Abroad.
19. Christian Art and Archaeology.
20. Sacred Music.
21. Liturgy.
22. The Church and Science.

23. The Spiritual Life.
24. Homiletical Literature (Sermons, Speeches, etc.).
25. Religion and Religions.
26. Belles Lettres (Fiction, in Lending Department only).
27. Miscellaneous.
28. The Church.
29. Ireland and the Faith.
30. Illustrated Books.

What was aimed at, therefore, was the presentation of the Catholic *Weltanschauung* in every department of thought and the recording of Catholic achievement in every field of action.

It was an ambitious programme and it would be too much to expect that in ten years it would be fully carried out. But its main features have been adhered to and certain results have been achieved. I record them in the hope that this account may be of interest to those engaged in similar work and even of use to such as may feel prepared to embark on a similar enterprise.[2] The library now consists of some 20,000 volumes. The figure would be larger but for three circumstances—first, that no books are accepted which are not Catholic in the sense described above; secondly, that a considerable number of books was destroyed in a fire which took place in March, 1932, and thirdly, alas! that volumes to the number of about a thousand have disappeared—the common experience of nearly all libraries. Add the fact that in its earlier years the Library was very little known. Over a hundred and twenty periodicals come to the library, including reviews in French, German, Italian, and Spanish, as well as in English and Irish. These include some that are less frequently seen in public libraries in these countries, such as *Irenikon, Anthropos, Lumen, Studia, La Vie Intellectuelle, La Revue des Lectures, La Cité Chrétienne, The Rock, Orientalia Christiana.*

As the Library was started with a capital of less than a thousand dollars, and as, until last summer, it never received any large donation, while the rent alone amounted to over $1000 a year, working expenses had to be reduced to a minimum. And so the voluntary system continued. During those ten years no salaries were paid. During that entire

[2] Since the foundation of our Library similar libraries have been founded in Melbourne, Sydney, Brisbane, New Zealand, Johannesburg, and Glasgow.

period voluntary "supervisors" took charge of the Library in turns from 11 A. M. to 10 P. M., seven days in the week. Before the Library opened, a lady volunteered her services as Librarian and she is still in charge of the Library, having in the meantime taken out a diploma in librarianship in the National University of Ireland. To her devoted labors the success of the Library is in large measure due. All along, finance has been a constant anxiety, but the Association which conducts the Library has never for a day been in debt. Funds have been raised by methods common to many Catholic "charities"—public lectures, flag-day collections, even tennis and bridge tournaments. And these activities have absorbed energies that would have been better employed in work more in keeping with our aims.

And whence, it may be asked, have come those twenty thousand volumes? That I fear is too long a story for the space at my command and for the patience of busy readers. But it is a pleasure to acknowledge here kind gifts of books from well-wishers in America, gifts that would doubtless have been even more numerous were the work better known among Catholics in the United States. It is a pleasure also to record munificent gifts of religious books from the governments of two great nations, France and Germany, together with further gifts from private associations and individuals in these two countries, and from the representatives in Ireland of Belgium, Poland, Tchekoslovakia, and Spain (before the Revolution). Gifts of books came from England also and are once more gratefully acknowledged. But all of these gifts together account for a comparatively small proportion of the Library. How the remainder was got together is, as I have said, too long a story. Let us say "by hook or by crook," and leave it at that.

The Central Catholic Library, then, still exists, its collection of books continues to grow, and its Reading Room is much frequented. As time went on, a Lending Department was formed, chiefly by means of duplicates from the Reference Library, together with fiction by Catholic authors. It now possesses some 6,000 volumes and is fairly extensively availed of. But, though the success of the Library has surpassed the expectations of its promoters (to say nothing of their candid

friends), it still, in all respects, falls far short of their desires. The public has been slow to take to this novel idea and a large proportion of those for whose benefit it was originally intended continue to ignore it. There are those, perhaps, among my present readers who will tell me that that was quite to be expected.

Be that as it may, it is time for me to answer the unspoken question that has been forming itself, no doubt, in the minds of other readers. Why this library at all, what is its *raison d'être?* It would hardly suffice to answer: "One more library and that a Catholic one cannot do any harm." One might plead in the next place that a library such as this possesses the advantages peculiar to a *special* library, advantages which may be summed up in two words—*segregation* and *concentration.* In other words, it is, from several points of view, an advantage to sift out Catholic literature from the great mass of printed matter that issues yearly from the press, and it is an advantage to bring it together into one place. It would also seem to be an advantage that certain persons should specialize in it and concentrate all their resources and energies upon it. There are special libraries of medicine, law, commerce, chemistry, history, sociology and so forth. Why not a special library of religion, and of the Catholic religion? There are specialists in all these subjects, why not specialists in Catholic librarianship and bibliography?

For us Catholics there is between religious and moral truth and religious and moral error a difference as of light and darkness, of wholesome food or medicine and poison.[3] Imagine a chemist's shop or drug store wherein the poison bottles are mingled indiscriminately with bottles of medicine, undistinguished by their labels, and wherein the assistants are unable to tell you which is which. For a great proportion of the Catholic laity a big general library resembles, from the point of view of religious truth, that nightmare chemist's shop. Often it is the most harmless-looking bottles that contain the deadliest drugs and dopes, and the proportion of poison to medicine may be as ten to one. For such as are well in-

[3] I must not be held guilty of the absurdity of mentally labelling "Poison" all but books by Catholic authors. Truth, beauty, and goodness are not their monopoly. Else this were an even sorrier world than the world we know.

structed in their religion in all its aspects, well acquainted with the literature of the subject, or in a position to avail themselves of competent guidance this may not constitute a serious danger. In any case it is to a great extent unavoidable. But what of the uninformed and unguided Catholic layfolk, what of the enquirer and the seeker outside the fold, what, even, of the student who is beginning his studies? Where are these to turn? They will find but scant help in the catalogue, even if it be a classified one. True, it may contain a subdivision bearing the caption "Roman Catholicism," but as likely as not that caption will cover, as I have known it to do even in important bibliographies, anti-Catholic literature of the most virulent kind. Under the heading "Philosophy" may be found scarcely a single work on Catholic philosophy written from a Catholic standpoint. Under Christian Missions will be found only works on Protestant missions. And in which of the Dewey subdivisions are they likely to find, *set apart,* the thirty or so subjects indicated by the Sections of the Central Catholic Library as enumerated above? And if they happen to be studying the Catholic viewpoint on some less obvious subject—Birth Control or Evolution or Communism or mixed education, or a score of others that will readily suggest themselves, where are they to seek? Catholic bibliography is in its infancy, and I venture to think that, in most cases, they will turn even to the courteous and competent staff in vain.

These considerations seem to me to constitute a case for the sifting out and placing apart—in other words, the segregation—of Catholic literature in at least a few accessible places.

The case for concentration is, I think, equally deserving of notice. The ordinary public library aims at having every branch of human knowledge represented on its shelves. In consequence only the greatest libraries can pretend to any sort of completeness in any particular branch. Subjects least favored by the public at large naturally fare worst, and for many reasons one of these less favored subjects is apt to be religion, especially in the form of Catholicism. Now a special collection by concentrating exclusively on its specialty may achieve a considerable degree of completeness. A library of

economics, for instance, having no concern with folk-lore, music, baseball, or archeology, can husband the energy and the resources that would have been devoted to such like subjects and can concentrate them on economics. A Library of the Faith, if it is to live up to its title, ought to be able to collect rare and expensive books and books in Latin and in foreign languages. But it could do so only on condition of not feeling itself obliged to purchase the latest works on Mayan civilization, Chinese art, wireless telegraphy, contract bridge, or aviation. Were it a library for general purposes it would be obliged to keep itself abreast of the times on such subjects.

Again, few can realize the wealth of Catholic literature as a whole, the magnificent intellectual achievement of the Church, the glory of our heritage of art and music and thought, unless all this can be seen, as it were, in concentration, as in a Catholic library. So that a Catholic library ought in time to become a permanent exhibition of Catholic achievement in every department of human activity.

But whom is such a library designed to serve? Who wants it? Who would be likely to use it? Well, it is plain that there are many different classes of persons to whom it is at least *calculated* to be of use. First and most obviously the Library was intended to help the Catholic *writer* and even the non-Catholic writer who is dealing with subjects bearing on the history and teaching of the Church. One not inconsiderable portion of their work such writers find already done for them—the books are already collected and grouped by subjects ready to hand. Moreover, out of the Library and its work has grown a Catholic Bibliographical Series which comprises, so far, guides to Catholic fiction, Catholic biographies, and Catholic mission literature. An introduction to Catholic bibliography is in preparation. For one class of writers the Library possesses a special usefulness, viz. *journalists*. That is why we have given particular attention to works of reference and to periodicals. Many an article for the daily and weekly press has been written in the Library.

For those engaged in the work of *education* the Library provides a section devoted to books in which Catholic ideals in education are set forth. Teachers might well find useful

likewise the 600 or so volumes in the section Christian Doctrine and Apologetics.

It was hoped too—and here again expectations have been partially fulfilled—that the Library would be of service to *students* as a supplement to the libraries of their own universities or other institutions, and especially when working up debates, theses, dissertations, and the like.

Then again a Catholic library might well play a modest but useful part in the revival or promotion of the *ecclesiastical arts*. The section on Christian Art for instance ought to bring together from various parts of the world illustrations of all that is best in architecture, sculpture, painting, stained glass, vestments, church plate, etc.[4] Then there is the section Sacred Music and the section Liturgy. The usefulness of the Library in this connexion would be greatly enhanced if it were in touch with an Academy of Christian Art. And the mention of an Academy of this kind recalls another useful function of a Catholic Library, viz. to serve as a centre for study clubs and literary societies of various kinds. The Dublin library has had the privilege of exercising that function.

We had in mind also, from the outset, the members of the *liberal professions*. If engineering, banking, stockbroking, and some other avocations may consider they are little concerned with religion, it is not so with the law, medicine, architecture, education, and librarianship. Members of the legal profession (and our legislators likewise) might well know something of the Canon Law of the Church and of the theological aspects of marriage, contracts, wills, etc. Doctors should be fully aware of the Church's stand on many questions of medical ethics that are constantly arising in the course of their practice. And similarly with the other professions referred to above.

The founders of the Library even hoped to be of use to the *clergy* themselves. And this hope has been largely realized. For though the average priest will possess copies of many of the books included in the Library, a priest's private library seldom runs to more than two or three thousand books. So

[4] Besides the four hundred or so volumes on Christian art already in the Library, we have a list of 700 titles of books desirable for this section.

that a library with some 20,000 volumes must needs contain much that the majority of priests could not acquire.

Nor must we forget the *man in the street.* We priests do well to remember that there are great numbers of lay folk to whom a religious book is quite an unfamiliar thing. They have simply no access to the treasures of Catholic ascetical literature. They are unaware that there exist works in which the errors, the calumnies, the mad ideas that meet his eye almost daily in the secular press or in the picture house, that come hurtling through space to his wireless set or are bandied about in the smoking-room of his club are effectively met and exploded or thoroughly refuted. He does not know where to turn for an explanation of the many things that puzzle him. We do not fully realize, either, the soul-hunger around us, the hunger of the spirit that can be allayed only by the things of the spirit. Not a few of our readers have told me that they had no conception of what spiritual reading meant or of the solace it brought till they frequented our Library.

On the whole, after our ten years' experience, we are disposed to believe that the use actually made of our Library has sufficiently rewarded all the labor and time and money that have been lavished on it. And yet we are forced to acknowledge that the results might well have been far greater. The fact is that the Library itself and its workers can efficiently accomplish only one half of the work. They can provide the supply: the creation of demand lies largely in the hands of others—parents, the clergy, the convents, the teachers, directors of sodalities and of other Catholic works, the press. If all of these fully knew and really cared, the rôle of the Catholic Library would no longer be a dubious one, little understood, frequently overlooked, and sometimes looked upon askance. This has often been our lot and yet we can draw enough encouragement from the past to help us in facing the future.

If the Catholics of America but knew how very small a meed of help would make that future bright, we feel sure that they would come to our aid. May we look to them with hope? [5]

STEPHEN J. BROWN, S.J.

Dublin, Ireland.

[5] To such readers of the REVIEW as may desire a fuller account of the Library, its brief history and its activities, we shall gladly forward a booklet (80 pp.), *The First Ten Years of an Irish Enterprise.*

CATHOLIC INSTITUTIONS AS PARTNERS OF N.R.A.

THAT SCHOOLS, charitable institutions and even churches would be called upon to enter along with trades and industries the partnership between government and business in the national campaign for economic recovery was not foreseen when the National Industrial Recovery Act was under discussion. Yet as the campaign develops and unfolds itself, it becomes apparent that every employer of labor must coöperate. Every institution is to some degree an employer of labor. There are more than six hundred hospitals in the Catholic Hospital Association of the United States. This only emphasizes the great number of Catholic institutions, of schools, of homes, of churches in the country. These institutions engage in a wide variety of activities. In some of them labor is a part of the discipline by which inmates are prepared for useful life. As a whole these Catholic institutions are a world in themselves. Their activities, though remote from industry, touch the field of labor and in this way apparently come into relation with N.R.A.

Our institutions are exceptional in that the profit motive does not actuate them. Their purpose is to serve the helpless. Their aim is to give, not to get. Although our Catholic institutions are not organically related to industry, it has been necessary for the Administration to define their status in order to determine their relations to the whole process of national recovery. At the request of the Editor, the following study was made by the Director of the Legal Department, National Catholic Welfare Conference, in order to set forth the fundamental principles of exemption, inclusion and optional association with the N.R.A. The experience of hospitals, which were recently classified as not coming within the scope of the National Industrial Recovery Act, will prove illuminating.

The National Industrial Recovery Act confers wide powers upon the President and gives to those engaged in trade or industry great freedom to coöperate among themselves under federal supervision in a united effort to pull the nation out of the slough of economic depression. Section 3 of the Act authorizes a program of limited self-government under which trade and industrial associations exercise a wide degree of

autonomy in the adoption of codes of fair competition by which relations among trades and industries, and between employer and employe are to be governed. Section 4 of the Act extends to persons engaged in trade or industry and to labor organizations, and trade or industrial organizations, associations, or groups, relating to any trade or industry, and authorizes the President to enter into agreements with such persons and groups to aid in bringing about industrial recovery. Agreements thus entered into are limited to matters affecting interstate or foreign commerce, and must be consistent with the provisions for codes of fair competition.

Trade and industrial associations with notable enthusiasm entered upon the task of drafting codes of fair competition. The cotton textile industry had its code ready for submission even before the Act was approved by the President. Other major industries had made considerable progress. Proposed codes poured into headquarters from all sides. One officer of the administration remarked to an inquiring industrialist, " If you want to know how this thing is working, go into one of the public hearings where a code is under discussion; they are being held all over Washington." Some of the early apparent enthusiasm was due to efforts made by rival groups in the same industry to get their proposal in first. Time was required to coördinate and harmonize conflicting codes relating to the same problems. In some of its provisions the law itself is ambiguous, not specific, and requires interpretation. It soon became apparent that more time would be required than had been anticipated to enact codes of fair competition that would be workable and cover the entire field of trade and industry.

The primary purpose of the Industrial Recovery Act was to increase consumers' purchasing power by increasing the payroll disbursement of trade and industry through a program of shorter hours and higher wages. Upon the accomplishment of this purpose depended the success of the program for the recovery of agriculture by raising the price of farm products. If the price of food and clothing and other articles of first necessity rose more rapidly than the purchasing power of consumers, the market for these goods would be glutted. Funds available for relief would not be sufficient to take the goods out of the market.

During the depression, demands that the government balance its budget had resulted in a curtailment of public works, and government disbursements had fallen off, resulting in an increase of unemployment. The Industrial Recovery Act carries an appropriation of $3,300,000,000 for public works. The amount is just about enough to make up for curtailment during recent years and restore the disbursements of government to their level in a year of normal prosperity. Time was required for the organization of a public works administration and for the examination and approval of projects.

On 24 July President Roosevelt addressed the nation over the radio. He pointed out the unavoidable obstacles that were delaying the immediate application of the provisions of the National Industrial Recovery Act. He emphasized the fact that a large number of employers would not at once be reached by the provisions of the Act. He made a personal appeal for common united action and submitted a supplementary program for speeding up recovery. He invited employers, engaging two or more persons, to enter into an agreement by which they would enroll in a national recovery fraternity under the emblem of the N.R.A. Blue Eagle pledged to coöperate for recovery with the slogan, "We Do Our Part".

The President clearly stated the objective and methods of the program.

> If all employers will act together to shorten hours and raise wages, we can put people back to work. No employer will suffer, because the relative level of competitive costs will advance by the same amount for all.

The authority for the agreements advocated by the President must be found in Section 4 of the National Industrial Recovery Act to which the President referred.

This section authorizes the President

> to enter into agreements with, and to approve voluntary agreements between and among, persons engaged in a trade or industry, labor organizations, and trade or industrial organizations, associations or groups, relating to any trade or industry, if in his judgment such agreements will aid in effectuating the policy of this title (Industrial Recovery) with respect to transactions in or affecting interstate or foreign commerce, and will be consistent with the requirements of

clause (2) of subsection (a) of Section 3 for a code of fair competition.

The language of this provision is probably broad enough to include every employer and every consumer as a person competent to enter into an agreement with the President to aid in effectuating the policy of industrial recovery. Local government agencies distributed copies of the agreement proposed by the President to every employer within the territory of their jurisdiction. As thus submitted, the agreement consisted of fourteen important clauses and no provision was made for amendments or exceptions. That every employer would be willing to do his part to bring about economic recovery was evident; that some employers, who had already exhausted their surplus in an effort to maintain employment or whose earnings had dwindled to almost nothing, would find it difficult and even impossible to comply with all the terms of the agreement, seemed equally apparent. The Administrator in charge of the President's Reëmployment Agreement has ruled that in exceptional cases requests for authority to sign the agreement with exceptions may be granted when these are submitted with the approval of the local Chamber of Commerce or some other trade or industrial association with which the employer is affiliated or which is conversant with the particular situation.

While local tax-supported institutions and enterprises are probably not subject to compulsion under a federal statute, they are expected voluntarily to comply with terms of codes and agreements adopted with regard to employment in lines closely related to those in which they are engaged. When the terms of these agreements affect contracts already entered upon, as in the case of a producer who has sold his output at a price based on lower costs, the difficulty is to be adjusted between the parties to the contract. If a contract with the federal government is involved, the terms of the contract may be modified only with the approval of Congress.

Voluntary institutions and enterprises rendering community service have been asked to enter into the President's reëmployment Agreement. Voluntary hospitals, schools, and other institutions and enterprises rendering community service and not operated for profit, faced with a condition which has both

increased enormously the demand for their free services and reduced to a disastrous degree their income, naturally desire to coöperate in a united effort for the purpose of improving this condition. Some of them, having exhausted even their credit, are materially unable to enter upon an engagement to shorten hours and raise wages, without any immediate increase in their income.

Replying to inquiries from such institutions the administration on 31 July ruled that "non-profit organizations are considered as employers for the purpose of the agreement", and on 7 August ruled that exceptions might be made in the manner already discussed. These exceptions when made are to be in the nature of a "stay or postponement" of those provisions which would produce an "unavoidable hardship".

On 17 August a joint committee representing the American, the Protestant and the Catholic Hospital Associations consulted with General Thomas S. Hammond, Executive Director, The President's Reëmployment Program. The committee laid before General Hammond evidence showing that the hospitals they represent are voluntary associations engaged in community service, not operated for profit, but dependent upon philanthropy for income to defray the costs of their free services. Such institutions are neither a trade nor an industry in the sense in which these terms are used in the National Industrial Recovery Act. They stated that Senator Robert F. Wagner, author of the bill, had assured them while the bill was under discussion that its provisions did not apply to these hospitals. Father Alphonse Schwitalla, S.J., President of the Catholic Hospital Association of the United States and Canada, submitted tabulated statistics as evidence showing that more than six hundred Catholic hospitals of the United States during the years of depression have greatly increased their free services, have suffered a falling-off in income from pay patients and from philanthropy, that there is no evidence as yet of any amelioration in these conditions, and that any increase of costs at this time would be an "unavoidable hardship", compelling the hospitals to curtail free community services at a time when these services were most necessary and without making any provision for their continuance. The committee contended that the evidence proved that the

hospitals represented do not come within the meaning and scope of the National Industrial Recovery Act and particularly of Sections 3 and 4 of that Act.

The result of this conference was the following ruling by the Chief Counsel of the N. R. A., Mr. Donald R. Richberg:

> Hospitals, not engaged in carrying on a trade or industry, do not come within the purview of the National Industrial Recovery Act, so as to come under the ordinary requirement of a code of fair competition. There is nothing to prevent any employer of labor outside of trades and industries, any professional man or organization, or any non-profit organization, from signing the President's Reëmployment Agreement and conforming to its provisions. This does not mean, however, that they are under any compulsion to do so other than that resulting from a desire to coöperate where appropriate, and so far as possible, with a general program of reëmployment at shorter hours and higher wages. To the extent that labor is employed in occupations comparable with those engaged in trade or industry it is of course desirable that similar conditions should prevail.

In this ruling Mr. Richberg does not define the terms, "trade or industry", and clearly implies that there may be hospitals that are engaged in carrying on a trade or industry and that such hospitals probably do come within the purview of the Act, so as to come under the ordinary requirement of a code of fair competition. Which are these hospitals and what facts are to serve in identifying any hospital as belonging in either group were left for future consideration. The status of a particular hospital under Section 3 of the Act, therefore, is still an open question and a subject for debate.

Insofar as the President's Reëmployment Agreement rests on Section 4 of the Act for its authority the opinion is clearly to the effect that every hospital, as an employer does come within the purview of the Act so as to be eligible to sign the agreement and comply with its terms, with only such stay or postponement as may be authorized at the time the agreement is entered upon.

The ruling with regard to hospitals will probably be a guide to be followed in subsequent rulings affecting schools and other non-profit enterprises. In the end non-profit institutions as employers of labor, probably will be expected to

comply with standards of maximum hours and minimum wages established by codes of fair competition or by reëmployment agreements approved for trades and industries, such as the laundry code, the hotel or restaurant code, or others that may be approved covering employment comparable with that found in institutions.

Mr. Richberg says in his opinion that hospitals are under no compulsion in this matter other than that resulting from their desire to coöperate where appropriate and so far as possible, with a general program of reëmployment at shorter hours and higher wages. This statement must of course be viewed in connexion with the terms of the engagement entered upon by patrons who sign the reëmployment agreement. Article (10) of the President's Reëmployment Agreement reads:

> The undersigned hereby agrees with the President to support and patronize establishments which also have signed this agreement and are listed as members of N. R. A.

The joint committee representing the hospitals discussed the ruling in the light of this clause of the agreement. When there is a single hospital serving an entire community the interest of that hospital will probably be unaffected by signing or refraining from signing the agreement, and such a hospital will be guided by conditions affecting only itself and by the general attitude in the community it serves.

Where several hospitals serve the same community and are in competition, friendly or otherwise, for support and patronage, the problem is altogether different. One hospital, having more abundant support or catering largely to a paying patronage, may find no difficulty in obligating itself to coöperate with a general program of reëmployment at shorter hours and higher wages. Another hospital, equally efficient but receiving its support from a less opulent group, rendering a larger proportion of non-paying or part-paying service to its patrons, employing a greater proportion of volunteer workers, devoting its earnings to the further extension of its free charitable service, accumulating no surplus but even incurring a deficit rather than curtail its free service in a season of distress, may find it most difficult, even impossible, to adopt the policy of shorter hours and higher wages advocated by the President.

If the first hospital signs the agreement, every member of N. R. A. in the community, under article (10) of the agreement he has entered upon, would by that fact be pledged and obligated to support and patronize the signing hospital and to refuse or cease to support the hospital that is unable to sign. This hospital would thus be the victim of a concerted movement by which it would be denied the support and patronage, the good will, of the community. As the result of its own generosity it would probably be driven from the field. The poor of the community, the indigent sick, the unemployed and the underpaid would suffer as a consequence of the recovery program, unless a new source of additional income can be found to enable the hospital to meet the new higher requirements for wages.

Laicism has invaded government policy to such an extent that in many localities the use of public money for the support of private hospitals and for the hospitalization of the indigent sick in such hospitals has fallen off or ceased altogether. The federal director of relief has ruled that the money under his control may be used for the home treatment of the indigent sick, for medicines and doctor's fees, but not for hospitalization even in a surgical case.

Thus the voluntary hospital is driven to depend more and more on private philanthropy at a time when private philanthropy is drying up as a source of support.

Taking these facts into consideration the joint committee representing the voluntary hospitals suggested that each hospital exercise freely its own discretion in determining its attitude toward the signing of the reëmployment agreement, and that where several hospitals serve the same community, an effort be made to have joint action by all the hospitals in each community and coördinated action in the state.

The situation of most other non-profit benevolent and educational institutions is not greatly unlike that of the voluntary hospitals. These institutions are called upon and desire to join in a movement for economic recovery. Doubtless they will be aided by whatever success this movement has. To coöperate, however, they must increase their own operation costs at a time when their ordinary sources of income have dried up and the demands for their free service are un-

diminished. It is not the intention of the Act nor of the administration to impose unavoidable hardship on any meritorious institution or enterprise, nor to subject any such to the disadvantages and odium that might result from exclusion from membership in N. R. A. Each case will stand on its own merits and a petition for a stay or postponement supported by a local community presented in good faith will doubtless be given sympathetic consideration.

The standards of wages and hours enforced through trade and industrial codes and reëmployment agreements are minimum standards. To pay a lower rate of wages or to exact a greater number of hours would be unjust to the individual laborer and to labor in general. Ordinarily, non-profit benevolent and educational institutions will have the good will and support of their patrons in whatever effort they make to coöperate by entering into an agreement to observe the standards of wages and hours established in codes adopted for employments closely related to their own activities. There may be some institution or some group of institutions which will find it difficult or even impossible to establish these bare minimum standards at once. Justice requires that such institutions be not penalized or made to suffer because their inability has resulted from general economic conditions over which they exercise no control. Such institutions could probably enter into an agreement to comply within a reasonable definite time with the standards of minimum wages and maximum hours and probably the administration would grant the stay or postponement required to meet each case and enroll the institution as a member of N. R. A.

A large and important group of institutions, industrial and rehabilitation schools, homes for the indigent, the aged, the blind and other disabled classes of people presents a special problem. These institutions depend upon private philanthropy. In most of them industrial activities are a useful necessary part of the regular discipline. This, of course, is especially true of vocational and rehabilitation schools, and certain homes for men and women suffering partial disability. Ordinarily the inmates of these institutions are employed only part time, a few hours each day, in gainful industrial employment. They produce articles of many kinds. These articles

are sold in regular trade. The proceeds from their sale in part are paid to the employers or deposited in savings accounts or reserve funds and held in trust for the employee, and in part go to defray the cost of maintaining and educating the employee in the institution.

Among free workmen there is a notable tendency to condemn industries and trade conducted by an institution as unfair competition employing labor that is not free. The code of fair competition submitted to N. R. A. by the shirt makers has a clause outlawing trade in articles in the production of which institutional labor has been employed. Other codes, particularly the code submitted for retailers, contain a similar provision.

This provision of the codes refers primarily to convict labor. Some reform schools are on the borderline and industrial products made in them are sometimes classed with convict-made goods. If institutional labor is to be outlawed under the National Industrial Recovery Act then a large number of very useful institutions engaged in the reclaiming of the victims of an evil environment will suffer, be destroyed, or be forced to substitute some other activity for gainful occupation in industry. That gainful occupation in industry is a very important, useful and even necessary discipline in these institutions is generally admitted. Indeed the tendency of experts in the problems presented by the increasing number of social derelicts is toward a greater emphasis on gainful employment in the discipline of institutions in which they are interested.

The statistics show that industrial activities in institutions cover a very diversified field. Articles produced in institutions in the aggregate constitute a very small fraction of the total goods produced by industries. In most lines the institutional production as a factor in competition is so small as to be negligible. Convict-made goods entering trade are already subject to special regulations and controls under the laws of a large number of states. Federal legislation recently enacted protects these states in the enforcement of their laws. Labor has not heretofore given any importance to goods produced by other institutional labor. The demand that such goods be outlawed is an unreasonable demand with no

acceptable foundation and is to be traced directly to the selfish interest and unsocial greed of those who make the demand.

At a hearing on the code of fair competition for retailers no agreement to strike out the provision outlawing trade in articles made by institutional labor was possible. The Administrator in charge of enforcing the code, as the discussion now stands, is to have discretion to permit or to outlaw trade in such articles. It is probable that in reaching a decision the Administrator will be guided by the legislation in force in each locality. Reason and justice demand, and probably will succeed in preventing the recovery program from destroying useful voluntary institutions engaged in the work of reclaiming the victims of the economic and social system. These institutions will help their cause by manifesting a sincere desire to coöperate to the extent of their ability in making the recovery program a success.

Objectors argue that voluntary enterprises not operated for profit are primarily consumers rather than producers, and that for the purpose of national industrial recovery their coöperation as consumers would be more practical and probably of greater value than their coöperation as producers. They forget that the result of the recovery program will add to the cost and increase the selling price of consumption goods and that to coöperate as a consumer will impose a burden just as does coöperation as a producer. As consumers every one is called upon to coöperate along with other consumers, and insofar as one is an employer of labor, one is called upon to coöperate along with other employers of similar labor. Coöperation means effort and sacrifice, and the decision to be reached has to do with one's willingness or one's ability to sacrifice in the interest of the common good of the community.

It is also argued that non-profit enterprises are for the most part local, intrastate enterprises not engaged in interstate or foreign trade or industry. No adequate reason is advanced to support the argument that by being intrastate as distinct from interstate in his interests and activities, an employer need have no concern for recovery, no "desire to coöperate, when appropriate and so far as possible with a general program of reëmployment at shorter hours and higher wages". After all, the depression itself is made up of many coëxistent, local,

intrastate depressions, and what is offered is leadership in a united drive against depression in all its aspects, intrastate as well as interstate. There is no good reason why a local employer should reject leadership simply because it is federal and not state leadership that appeals to him.

There are obstacles, great obstacles to be overcome in this effort for national coöperation. Some institutions doing useful and necessary work of a special nature will find it difficult to adjust themselves to new conditions. Rules cannot always be rigidly enforced. Exceptions will have to be made. They should be shunned and wherever possible avoided. The administration is showing patience and a willingness to coöperate in every fair effort to smooth over obstacles as they arise. In the spirit of generosity that is their inspiration, Catholic institutions can be counted on to do their part.

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THE CATHOLIC CHURCH IN HITLER GERMANY.[1]

SEVERAL YEARS AGO when the Hitler movement was still small and apparently insignificant, Catholic ecclesiastical leaders in Germany already recognized its inherent threat to certain beliefs held and principles proclaimed by the Church. Ever since then, both the German and Austrian Catholic Bishops have repeatedly and publicly raised warning voices against a number of tenets of a *moral nature* held by the N.S.D.A.P. (National Socialist German Workers' Party), which they considered opposed to Catholic teachings. They informed the Catholic public of their objections and the reasons for them and issued official warnings both singly and jointly in diocesan letters against participation of Catholics in the National Socialist movement. The seriousness of their warnings was affirmed by various prohibitions and decrees of

[1] The following abbreviations are used throughout the article:
R.M.V.=*Rhein-Mainische Volkszeitung* (a leading Catholic daily of Leftist tendencies, published in Frankfort-on-Main).
Sch.Z.=*Schönere Zukunft* (a conservative, rather anti-democratic Catholic weekly, published in Vienna).
N.Y.T.=*New York Times.*

a disciplinary nature against recalcitrant members of the faith.[2] In a number of dioceses, Catholics were expressly forbidden to become registered members of the N.S.D.A.P.; disobedient Catholics were refused admission to the sacraments; groups in Nazi uniform were not admitted to church services; party leaders who died without repentance were denied Catholic funerals. Bavarian priests were "strictly forbidden" by their bishops to take any part in the National Socialist movement, and a Benedictine abbot was disciplined by the ecclesiastical authorities for his disobedience.[3]

The election of 5 March, 1933, brought the problem of the Catholic Church and Hitlerism to a climax. It and the consequent Enabling Act passed by the *Reichstag* on 23 March conferred upon Hitler and his party practically complete control in government affairs. Their desire for absolute power was bound to clash with the claim of the Catholic Church to supremacy in certain fields. Since the March election the aims of the Catholic Church have not, of course, changed fundamentally. However, its tactics have become different in some respects due to the fact that it is now dealing with the state authority and not merely with one of several political parties.

The position of the Catholic Church in this struggle is strong because of its proven coherence and unity which tend to become only firmer in days of adversity, as is shown by the historical example of the *Kulturkampf*. But in certain fields its potential opponent wields formidable weapons. Numerous Catholic newspapers have been suppressed, some repeatedly, for periods varying from one to fourteen days at a time.[4] Their contents are remarkable both for what they

[2] For a detailed account of the attitude of the German hierarchy toward National Socialism and the steps taken by it against its spread among Catholics, cf. John B. Mason, "The Catholic Church and Hitlerism" in this REVIEW, April, 1933.

[3] Fr. A. Schachleiter was disciplined for writing an article in Hitler's main organ *Völkischer Beobachter,* in which he objected to declarations contained in a pastoral letter of the Bishop of Linz against National Socialism. Cf. Mason, op. cit., pp. 394-95.

[4] Between 1 March and 16 July, 1933, twenty-seven Catholic dailies were suppressed by the government, ten of them twice. Among them were the *R.M.V.* and the *Kölnische Volkszeitung,* i.e. two leading Catholic papers. In two cases the reasons given for the prohibition were: publication of an open letter of the *Catholic Action* to the Bavarian government (containing a sharp

do not[5] print and for what they print under compulsion.[6] Many meetings of Catholic organizations have been prohibited or broken up;[7] a good many Catholic organizations, including several very large ones, have been dissolved by government decree and their property seized;[8] numerous

protest against the arrest of two priests), and of an article on the creedal schools. In all other cases no reasons were made public. Cf. *R.M.V.*, 1, 4, 5, 11, 12, 15, 17 March; 8, 21, 23 April; 10 May; 1, 3, 10, 22, 24 June; *Sch.Z.*, 28 May, p. 845. During the same period eight Catholic dailies were "occupied" by Nazi storm troopers who prevented their publication for short periods of time. Cf. *R.M.V.*, 12, 14, 15 March. Four editors were arrested, cf. ibid., 15 March and 4 April. Shortly before the March election all Prussian Center (and Catholic) newspapers, about 300 in number, were forbidden for three days because of publication of an appeal by thirteen leading Catholic organizations alleged to contain attacks on the government. The prohibition was repealed upon the declaration that the election appeal was not intended to express an insult or malevolent contempt for the Reich government. Cf. *Sch.Z.*, 5 March, p. 541; for a large part of the appeal in question cf. *N.Y.T.*, 19 Febr. The facts in this note may be incomplete as they refer mainly to Western and Southern Germany.

[5] After its suppression for three days the editor of the *R.M.V.* wrote: "Just as the special circumstances of the time force us to practise the art of writing under new conditions, so we have to ask our readers to apply the art of reading in the same way" (9 March).

[6] *N.Y.T.* correspondents have commented repeatedly on the fact that editorials on certain topics are remarkably similar in various German papers. An item in the *N.Y.T.* of 24 June was prefaced as follows: "The Telegraphen Union News Agency, which is close to the government, issued a bulletin to its subscribers . . . with the warning, "This must be run on the front page as an extra by all newspapers, with the heading '. . .'". The *R.M.V.* complied (25 June). On 2 July, the paper printed without comment a polemic article of the "Conti Dienst" (or Telegraphen Union News Agency, cf. above) against editorials in the *Osservatore Romano* on developments in Germany; on 27 July one on the sterilization law (cf. p. 10).

[7] A Munich mass meeting of the *Volksverein für das kath. Deutschland* for 2 June, with Fr. F. Muckermann, S.J., as the speaker on "For the kingdom of Christ and a new Germany", was prohibited. He had spoken in Munich before the same *Volksverein* in the presence of Cardinal Faulhaber and Count Quadt of the Bavarian government, and had received a friendly and objective review in Hitler's *Völkischer Beobachter*. No reasons were given by the police. Cf. *R.M.V.*, 28 May and 4 June; *Sch.Z.*, 11 June, p. 894. — The Munich convention of Catholic Journeymen was called off after numerous clashes with Nazis before the Sunday pontifical Mass to be sung by Cardinal Faulhaber who consequently protested to Hitler. Cf. *R.M.V.*, 7, 9, 10, 13, 14 and 27 June. *N.Y.T.* dispatches (5 June) add: "Menacing Nazi storm troopers prevented Cardinal Faulhaber from holding solemn high Mass . . . leading members of the congress were assaulted by storm troopers who tore badges off the delegates and beat them, even using clubs . . . priests were not immune from attack. . . The "Nazi steam roller . . . flattened out" this congress almost simultaneously with the proclamation from Catholic pulpits of the Bishops' pastoral letter defining the place of the Catholic Church in Germany".—The Diocesan Youth Day in Jülich was prohibited; cf. *R.M.V.*, 23 June.

[8] The Prussian Secret Police suppressed seven Catholic organizations as "religious auxiliary organizations of the Center Party" which, in ways "in-

Catholic lay leaders and a number of priests have been put in jail, often but not always, temporarily and under "protective arrest" because they spoke their minds too freely.[9] A number of them have been mistreated physically by Nazis, often in uniform.[10] All are under close supervision and forced to guard their conduct.[11]

Under these circumstances, it is especially important and interesting to follow carefully the pronouncements and actions of the German Catholic Bishops since the election of March

imical to the state", had endeavored to prevent the "coördination" of Catholics into the "national Germany". In Baden the government prohibited eight organizations and in Württemberg twenty. One prohibition was repealed in Prussia a few days later. Cf. *R.M.V.*, 2, 4 and 7 July.

[9] Between 1 March and 16 July at least 23 priests were arrested. Some reasons given were: opposition to the N.S.D.A.P. and the government, including warning Catholics against membership in the "Hitler-Youth" cf. n. 33 and work against the "Einheitsschule (a non-creedal school, cf. also n. 30); participation in a meeting of priests of which the government had not been notified; insulting remarks about a member of the government before school children; disapproving remarks about a "protest demonstration" of workers; remarks against the army; cf. *R.M.V.*, 22, 23, 24, 25, 27 June; 6 and 8 July. *Reichspost* (a conservative Catholic daily in Vienna), 29 June; 1 and 8 July. Fr. F. A. Strathmann, O.P., was arrested probably as a Pacifist leader. All these priests were arrested within a short period of time, and, with one exception, all were from Western and Southern Germany. *Sch.Z.* (4 June, p. 871) reports the arrest of Dr. K. Klinkhammer, called the "Ruhr Chaplain" for his work among industrial workers who concentrated on the conversion of communists and free-thinkers. He was said to have declared that if Hitler is jailing people for blasphemy, he should also arrest General Ludendorff and Alfred Rosenberg (Nazi leader and editor). A *N.Y.T.* dispatch (30 June) refers to "the jailings of Catholic prelates in Bavaria and the Palatinate". The number of arrested Catholic laymen is hard to determine as they are not always designated as such in the news. However, the Bavarian government has complied with the request of Cardinal Faulhaber for regular pastoral care in concentration camps; cf. *Sch.Z.*, 30 Apr., p. 744.

[10] Among them were Prelate Ulitzka, Upper Silesian Center leader, who was seriously injured on 9 March by Nazis who broke up a Center meeting. Fr. O. Koch, Center leader in Dortmund, was removed from his apartment by Nazis at 1:30 a.m. on 12 March, forced to declare in writing that he would stop abusing Hitler, and received bleeding wounds a few hours after Hitler had admonished his party over the radio to keep the strictest discipline. Fr. A. Fath in Wolffstein (Palatinate) was mistreated by a Nazi crowd; cf. *R.M.V.*, 12, 16, 17 March; 25 June. The *Reichspost* reports mistreatment of two other priests in the Palatinate; cf. 29 June, also A.P. disp. in *St. Louis Post-Dispatch*, June 28, and n. 6 for attacks on priests in Munich.

[11] Dr. B. Altener, prof. of Catholic theology at Breslau University, was furloughed and three priests forbidden to teach in schools by the Prussian Minister of Educ.; cf. *R.M.V.*, 3 and 23 June, *N.Y.T.*, 5 June. The Bishop of Ermland (East Prussia) ordered the priests of his diocese to withdraw from politics; the Archbishop of Freiburg i.B. and the Bishop of Rottenburg warned their clergy to be careful in the expression of political opinions; cf. *Sch.Z.*, 25 June, p. 942; 16 July, p. 1004, n. 1.

5. They are cognizant of the dangers to the Catholic Church (and other churches) in an unbridled reign of National Socialism. Having taken council at the Bishops' Conference in Fulda, they made known their views and conclusions on June 11 in a joint diocesan letter, signed by every German Catholic Bishop.[12] This letter is a remarkable document. It defines and sets forth clearly the standpoint of the German hierarchy on the present conditions in Germany as created by the fact of Nazi dictatorship and as they affect the Catholic Church. Not being content with stating its attitude, it also puts forward its wishes and "demands"—a word, incidentally, which Hitler had not heard from German lips for some time. Their joint action preceded the conclusion of a concordat[13] between the Holy See and the Hitler government. However, it did not serve merely to take care of temporary needs of the Catholic Church in Germany, later to be covered by the provisions of the concordat. The joint and unanimous action of the German Bishops served to remind the Hitler government that it is not omnipotent in all fields of life, and that there are in Germany 20,000,000 Catholics, constituting one-third of the population.[14] Most of them are loyal to the Church and willing to stand another *Kulturkampf,* if necessary.

The diocesan letter had been anxiously awaited by German Catholics, many of whom had been confused by the rush of events and were looking to their Bishops for guidance.[15] On 11 June, a little more than two months after the election, their joint diocesan letter was made public and read from all pulpits. It provided, on the one hand, guidance to the Catholic people, and on the other, public expression of the

[12] It was preceded on 5 May by a similar joint pastoral letter of the Bavarian Bishops; cf. *R.M.V.,* 7 May, *Sch.Z.,* 21 May.

[13] Signed on 20 July; cf. *N.Y.T.,* 21 July.

[14] F. T. Birchall, in a *N.Y.T.* disp. (4 Apr.) said: "The visit of Vice-Chancellor von Papen to Rome, while partly due to personal inclinations [the Easter holiday], undoubtedly has been inspired by a desire to meet the opposition [of the Catholic Church] which would be far more formidable than any coming from Protestant churches, before it becomes well defined." Cf. also n. 28.

[15] Cf. editorial "Das Wort der deutschen Bischöfe", *R.M.V.,* 11 June; also editorial "Der deutsche Episkopat zum neuen Deutschland", *Sch.Z.,* 25 June, which quotes approvingly Fr. F. Muckermann, S.J., as follows: "Our attitude is thereby completely determined, and we thank God that . . . we possess such a safe leadership. . . ."

wishes and demands of the Catholic hierarchy for the future attitude and action of the state. In their letter the Bishops show that they are fully aware of the "fermentation and fluctuation" of the times, the "revolutionary changes of conditions and also of men", and their important implications. They express their stand on fundamental questions that are in the mind of present-day Germany and especially of its Catholic population: People and Fatherland; Authority and Freedom; National Unity (involving the race question); Loyalty to the Church; the Freedom of the Church; Schools and Teachers' Training; Catholic Associations; religious Charity; and the Catholic Press. Because of its fundamental importance for the relation of the Catholic Church to the Nazi state we bring here its full text: [16]

Beloved Faithful:

Annually when we, the Bishops of the German Dioceses, convene either at the tomb of St. Boniface at Fulda or at the sepulchre of St. Corbinian at Freising, our deliberations and resolutions are inspired by the love of Christ, the Lord, and concern for the salvation of the Catholic people. The admonition of the Apostle always prevails among us: "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with His own Blood" (Acts 20: 28). A single aim remained steadily before our eyes; that lofty aim which Paul, the Apostle of the People, has expressed in these words: "To reëstablish all things in Christ" (Eph. 1: 10).

With these purposes we Bishops of all the German Dioceses have assembled at this serious time of revolution and discontent at the tomb of St. Boniface. It is not the adjustment of changes and losses incidental to the life of our people, but the seeking by the whole nation for a new foundation and a national structure essentially different from that existing heretofore. In the face of such changes in State and nation, the individual undergoes a change of attitude which places before him very grave questions and problems which often result in an opposition to opinions previously held. And all these discontents and fluctuations not merely occur within the political and social spheres, but also surge stormily against the battlements of the Church and even within the Church itself.

[16] For the complete text cf. *R.M.V.*, 11 June; for the most important parts also *Sch.Z.*, 25 June. For a lengthy but in parts insufficient résumé, with some mistakes in translation, cf. *N.Y.T.*, 12 June, also *ibid.*, items on 2, 10 and 17 June.

In the midst of this upheaval of things and sudden changes in individuals, we German Bishops consider there is urgent need for us to make a declaration of principles and to give to the people of our dioceses that guidance which is founded upon Catholic faith, but which also grows out of our desire to give the help which our episcopal conscience and our sincere love for State and Church dictate.

People and Fatherland.

The intense nationalism and claim of racial superiority which is stressed and cultivated by the Nazis often takes on an "un-Christian and un-Catholic" character which the German Bishops have condemned severely on former occasions.[17] To quote from a previously mentioned article, "leading representatives of National Socialism put race above religion. . . . National Socialism exaggerates nationalism and exalts one race above others. Fanatical nationalism is a source of mutual contempt and hatred among the nations; it destroys the 'supernatural tie which is to unite all as children of the same Church, as brethren in Christ, as heirs and standard bearers of Christian culture'".[18] The Bishops, in their letter of 11 June, reiterate the Catholic stand on "love of one's country and people"[19] which "has been considered a matter of duty and served as sacred symbol". But the "great, worldwide kingdom of God on earth" was intended by the Saviour "for the salvation of all mankind without difference of tongue and time, nation and race". The Bishops write:

1. In comparing our epoch with times past, we see readily that the German nation, more than at any time in its history heretofore, is emphasizing the use of its worth and strength. We German Bishops are far from withdrawing ourselves to a point where we undervalue, or even attempt to obstruct, this national awakening. On the contrary, we perceive in the state and nation great natural good, and in a well-ordered love of country a God-given, creative power which not only the heroes and prophets of the Old Testament, but even the Divine Saviour, taught. With the complete tenderness of His divine-human Heart, He clung to His land and people, and wept bitterly for the fate of the Holy City. Besides, the Apostles

[17] Cf. Mason, op. cit., pp. 385, n. 1, 387 and 389.

[18] Ibid., pp. 390-91.

[19] Cf. also Fr. Georg von Sachsen, S.J. (the former crown prince of Saxony), "Katholizismus und nationale Gedanke", *Sch.Z.*, 11 June.

never forgot the ties which bound them to their countries, in spite of all the opposition which they encountered in the religious domain, nor did they ever cease to hope for the salvation of Holy Israel, even in those remote days (Romans 11:25). Love of state and nation, always and uninterruptedly borne in mind by Christianity, even in the days of bloody persecution, has been upheld as a natural and true right, and even now is honored as a valid loyalty and a holy symbol. For from this terrestrial fatherland, the Christian glance flies ever anew to that boundless land beyond the earthly seas which constitutes the eternal and real home of all mankind and brings the blessed fulfillment of every human desire.

We German Catholics, therefore, have no need of a new attitude toward state and nation, but only to pursue under a more conscious and continuously stressed form, that which we recognize and have always performed as our natural and Christian duty.

To be sure, we never forget, while we love our race and nation, the ties which bind us to other nations and national families, and we think of the great, world-wide Kingdom of God on earth which our Saviour has destined to include all men without distinction as to language and time, as to nation and race (1 Tim. 2:5). We do not thereby detract from the love for our own people any of its original warmth and strength, but rather combine it with a sentiment of justice and with the all-comprising Christian love which again, indirectly, vouches for the peace and security of our own people.

Authority and Freedom.

The German people, especially in times like ours, are not alone in their craving for leadership and authority. But under the Nazi régime every activity is being *gleichgeschaltet,* or " co-ordinated " in the sense that it is reorganized and put under Nazi control and direction.[20] The Bishops object to this forceful subordination and, in comparison, point to the Christian virtues of " humble obedience and cheerful serving ", particularly as practised in the Catholic Church. They " expect that the state authority, after the example of the authority within the Catholic Church, curtail freedom no more than the general welfare requires, but grace itself with justice. . . ." They warn that " every abuse of authority leads to its own weakening and dissolution, and every injustice which the state

[20] Because of many attempts to " co-ordinate " them it was pointed out that decisions over direction and organization of Catholic associations lies with their national officers and the Bishops; *R.M.V.*, 9, 20, 21 and 28 March.

authority commits against the whole people . . . will avenge itself on the state authority as well as on the people". In their own words:

2. Beyond an intensified love of state and country, our period is characterized by a surprisingly severe accentuation of authority and the constant furtherance of an organized incorporation of individuals and corporations into the Whole, which is the State. This proceeds from a principle of natural right that no commonwealth prospers without authority, and that only the voluntary union of the people, and their submissive subordination to the legitimate national government, guarantee the increasing strength of the national power and greatness. If the individual ceases to consider the national Whole, or if he assumes to himself to set the standard of judgment for it, there can indeed be formed a grouping of selfish men, but no real national family and national welfare will accrue therefrom. Only when the individual regards himself as a member of an organism and the welfare of the Whole regulates the welfare of the individual, does one become capable of submissive obedience and voluntary service such as the Christian creed requires. Direct from our Holy Catholic Church proceeds the appreciation and sense of importance of that authority which is distinct from force, which has created that indefectible spirit of resolution as well as that victorious tenacity, and which provokes the admiration even of our adversaries. For that reason no serious difficulty confronts us Catholics in admitting and appreciating this energetic reaffirmation of authority in the organic life of the German State, and of submitting ourselves to it with every readiness, not only because of its natural virtue, but also because of its supernatural character, since in every human authority we perceive a reflection of divine authority and a participation in the eternal authority of God (Romans 13: 1, ff.).

On the other hand, we must expect that the authority of the State, in accordance with the practice of authority within the Catholic Church, shall not restrict individual liberty beyond what is required for the common good, and that it be adorned with justice, thereby giving and leaving to each subject what belongs to him, be it property, honor or freedom. Every abuse of authority leads to its own weakening and deterioration, and every injustice which the governmental authority commits by excess or by tolerating excesses against the community by subordinates or unauthorized intruders, brings its own punishment for the government as well as for the people.

National Unity.

The Hitler government puts great emphasis on strengthening the German people in physical health as well as in the Nazi way of thinking. The "work service" for German youth [21] was intended to contribute to both these ends. The Bishops approve of the idea that the German youth should be strengthened bodily and that its strength be used in the work service, "to the good of the nation and its own social adjustment and coördination". They warn, however, against the dangers they see ahead. They "urgently demand" that "the soul do not suffer want over the care of the body", that, e.g., the Sunday be observed, Mass be attended, and that the Catholic life of faith and the morals of the young men be not threatened. They further warn that "the state authority in promoting the public health may not enact laws and practices for which it cannot be responsible before God, the only Lord over all life". Their warning was probably directed against the long-standing Nazi proposal for the sterilization of physically or mentally unfit persons, a plan which has since been put into law, to be effective on 1 January, 1934.[22]

The provisions of the Nazi government against persons of "non-Aryan", i.e. Jewish blood (including those who have one Jewish grandparent, or who are married to "non-Aryans") have been criticized most severely by ecclesiastical leaders in the United States and elsewhere. The German Bishops point out that national unity may be based upon "likeness of convictions", and not only on homogeneity of blood. Insistence on the latter leads to "injustices which burden the Christian conscience". The Nazis are also warned not to deny justice to "the mere political dissenter" but to "again make possible his coöperation" in the state.[23] Many German Catholics who are political dissenters from National Socialism would make better supporters of the new state if they could become adherents to the new cause "with

[21] Cf. *N.Y.T.*, 2 May.

[22] *R.M.V.*, 27 July; *N.Y.T.*, 6 August; also n. 35. For a papal pronouncement on sterilization cf. encyclical "Casti connubii" of Pius XI.

[23] The first public protest in Germany against the "most serious and bitter undeserved suffering" inflicted on many professional men and public servants by restrictions and wholesale dismissals came from various Bishops; cf. *N.Y.T.*, 11 Apr.; *Sch.Z.*, 30 Apr., p. 744; also the Bavarian episcopal letter (n. 11).

their conscience and their entire devotion", even if "only after a strong spiritual struggle". This would necessitate that the actions of the government do not make it impossible for any faithful and loyal Catholic to give his whole-hearted support to it. To quote from the diocesan letter:

3. Also we Catholics must welcome the aims of the new authority of the State in aspiring to the freedom of our people. After years of lack of freedom for our nation and of disrespect for and ignominious limitation of our national rights, our German people must recover that freedom and that place of honor in the family of nations which is its due on the basis of its great population and its cultural gifts and attainments. We regret that the victor nations set aside justice in blind selfishness and, by imposing an atrocious burden upon German shoulders, increased the manifold misery under which we have suffered since the war, up to the point of its being intolerable. They forget that not only does each nation represent an organism in itself, but all nations together form a sort of corporate body where the oppression and curtailment of an individual member makes the whole community suffer, as shown by the present state of affairs in the world. On the other hand, we by no means favor an un-Christian policy of vengeance or even a new war, but we simply ask, as also our Holy Father has solemnly proclaimed, justice and freedom to live in the interest of general peace.

When the new authority of the State strives not only to shatter the fetters which others have fastened upon us, but also to develop a real national spirit and national determination and, thereby, to give new life to our nation and to fit it for a new and greater mission, this lies also in line with Catholic thought. Even in the religious and ethical life, the national sickness and decrepitude imprinted by devastation, ruin and degeneracy, from the Christian viewpoint must be deplored and combated. We German Catholics, therefore, willingly support the plan for the physical development of youth and the converting of their strength into works of advantage to the whole nation and to its social comprehension and development. Only we must, as "ministers of Christ and the dispensers of the mysteries of God" (1 Cor. 4: 1), urgently demand that the soul suffer not thereby for the sake of the body, that Sunday fall not into disrespect and profanation, that there be no interference with the Catholic religious life due to interconfessional public services and disregard for the obligation of hearing Mass, and finally, that immoral elements not threaten seduction of the good and innocent. Likewise, in the furthering of national determination, the authority of the State ought not to make use of its power to put into effect

laws, or to take measures, which it can not defend before God, the only Master of all life (Rom. 14:8).

If now the authority of the State wishes to put an end to the internal oppositions and discords which have shaken the country, and intends to set up union and solidarity, in this sphere also it finds us Catholics understanding and willing supporters. Imbued with the spirit of union which Catholicism engenders, we bemoan any division, any disruption, as not only failing to take into consideration that the national strength, within or without, is ominously paralyzed, but also as contrary to the will of God. We believe that national unity can be achieved not only by equality of blood, but also by equality of convictions, and that the exclusive emphasis on race and blood in defining national allegiances leads to injustices which burden the Christian conscience, especially when it affects fellow-men who are newly-born in Christ through the holy Sacrament of Baptism and have become "a new creature" in Him (2 Cor. 5:17).

The principle which was true heretofore for each national community, namely that justice is the foundation of the prosperity of all nations, should be the first to be evinced by the new authority of the State. This justice must not be denied even to the former foe, but must, especially in his judgment and punishment, tend less to the ruthless suppression of men than to their betterment and their being regained to the great family of nations. As to those who have different political ideas, but who have frankly resolved to serve loyally and generously the new regime, this same justice demands that they be not left mercilessly to an uncertain destiny without more regard for the sometimes considerable services they have rendered the country, but rather that means for their further collaboration be facilitated.

Neither men of nimble adaptation nor opportunists taking advantage of a favorable situation are the best citizens of a nation, but rather those men of conviction and character who, often after long interior struggle, put all their conscience and all their devotion into service.

Loyalty to the Church.

On earlier occasions, the Bishops had unanimously condemned National Socialism as "heresy", because it contained "both in its written and unwritten program tenets which contradict Catholic teaching."[24] Therefore no Catholic was permitted to be a registered member of the N.S.D.A.P. This prohibition was lifted by the Bishops on 28 March of this

[24] Cf. Mason, op. cit., p. 393.

year, on the occasion of a Bishops' Conference at Fulda.[25] The declaration of the Conference published at the time referred to "certain religious-moral errors". They were not enumerated on this, as on former occasions, but it was clearly understood that they were mainly those which were contained in Article 24 of the program of the N.S.D.A.P.[26] which reads in part:

> We demand the freedom of all religious creeds in the state, as far as they do not jeopardize its existence or violate the moral feeling of the Germanic race.

The Bishops expressly declare that they do not void their previous condemnation of these errors. However, they acknowledge that "publicly and solemnly" declarations have been given by Chancellor Hitler, who is also the authoritative leader of the National Socialist movement concerning the inviolability of the Catholic creedal teaching, the tasks and rights of the Church, and the full validity of the concordats between various German *Länder* and the Church.[27] Therefore the episcopacy considers itself entitled to the confident belief that these general prohibitions and warnings are no longer necessary. In their diocesan letter of 11 June the Bishops express their "great joy" that the leaders of the new state "have declared expressly that they put themselves and their work on the foundation of Christianity. This is a public, solemn profession which merits the heart-felt gratitude of all Catholics". The joy of the Bishops can well be understood. Hitler's program, as laid before the *Reichstag* in his

[25] Cf. *R.M.V.*, 29 March. The Bavarian Bishops joined in this declaration. The diocesan authorities in Passau (Bavaria) declared that "it does not have to be stated expressly" that this proclamation "does not constitute an appeal to join the National Socialist party." Consequently, Cardinal Bertram laid down new directions for the pastoral care of National Socialists: they are not to be alarmed in regard to admission to the sacraments because of party membership; a reason for refusal of church burials does no longer exist; uniformed Nazis may be admitted to church services and the sacraments, even when appearing in larger numbers; bringing banners into churches is to be prevented, if possible, to avoid the appearance of partisan demonstrations; no special church services for political organizations. *Sch.Z.*, 9, 23 and 30 Apr.; pp. 669-70, 719 and 744.

[26] An English translation is found in M. Wertheimer, *The Hitler Movement in Germany,* Foreign Policy Reports, 21 Jan., 1931, pp. 425-26. Cf. Mason, op. cit., pp. 388-90.

[27] Superseded by the concordat with the German Reich (n. 12).

speech of 24 March, 1933, did not repeat the thesis of Article 24 of the party program. It contained instead a number of points which met fundamental demands of the Church. The Bishops trusted that future developments would take place along these lines though they were undoubtedly aware of the fact that said Article 24 was still unrevised, that it still formed a part of the party program, and that Hitler is not the most radical of the National Socialist leaders.[28]

The Bishops take occasion to express their loyalty to the Holy Father and to call any attempt to make the Catholic Church into a "national Church, independent of Rome" an "intolerable attack upon the most sacred part of our being". In spite of the confidence in Hitler's programmatic declarations which they professed on 28 March they feel themselves unable to refrain from making their stand and demands clear on this as on other questions. Their recent experiences had not been of the most encouraging kind.[29] Under these circumstances they call upon their diocesans to preserve their loyalty to the Church built "on the rock of St. Peter":

4. National authority, and justice—which is the basis of national prosperity—are in accord in recognizing religion as the foundation necessary for the State. To our great satisfaction, the directors of the new regime have expressly declared that they and their work stand within the confines of Christianity. This public and solemn declaration deserves of all Catholics a profound gratitude. No longer shall atheism and the immorality which it has unchained dissipate the wealth of the German people, no more shall murdering Bolshevism, with its fanatical hatred of God, menace and devastate the German soul. In memory of the great centuries of our past, German dignity and grandeur should flower again on Christian roots.

[28] Cf. such headlines on dispatches from Germany as: "Hitler Threatens the Nazi Radicals", "Rival Groups War Within Nazi Ranks", etc., *N.Y.T.*, July 12, 17.

[29] Fr. F. Muckermann, S.J., editor of the *Gral*, writes in its May number, according to *Sch.Z.*, 2 July, p. 964: There are in National Socialism "strong forces which are not deterred from a conquest of the independence of the churches . . . One may only hope that the word of the Leader [Hitler] is strong enough to keep these forces within the right bounds. . . . National Socialism will have to understand clearly that a subordination of the Catholic Church under the state would direct the Catholic population into the sharpest opposition and that consequently the hoped for national unity would suffer the gravest shocks. The declarations of Adolf Hitler have had a calming effect; but . . . several other, also notable, voices have caused a certain alarm"; cf. also n. 13.

It is certainly from that, we are sure, that there would come the best and most reliable remedy for the infirmities and wounds which, for so many years, have afflicted our people.

Therefore, the first question that comes to all minds is, What does this Christianity basically stand for in matters of faith and morals? We Catholics see in our Holy Mother the Church the religion established by Christ Himself, without refusing our love and brotherly coöperation to those who, unfortunately, have for centuries been separated from us in the Faith. As much as we proudly and gladly profess ourselves as Germans, and as much as we have been and still are ready courageously to make the greatest sacrifices for country and nation, we still feel ourselves members of the great united, Holy, Catholic and Apostolic World Church whose head on earth is the Vicar of Christ, the Holy Father in Rome. In this Catholic unity we are so intimately merged by sacramental power and personal, unshakable conviction, that we consider any attempt to loosen it, or to make out of it a national church, independent of Rome, as an unbearable attack on our holiest heritage, and an outrage upon the heritage of St. Boniface. He (St. Boniface) knew that Christ the Lord had built His Church on the rock of St. Peter (Matt. 16: 18) and that to the chief of the Apostles he had entrusted the supreme pastorate in these words: "Feed my lambs. . . . Feed my sheep" (John 21: 15 ff.). Boniface, too, had his mission thus joined directly with the rock of Peter. From the successor of Peter, from the Roman Pope, he received his mission and his powers, and it is in this spirit that he laid the solid foundation upon which depended assurance of the faithful alliance of our dioceses with the primacy of the Roman Pontiff.

And, God be thanked, still today fidelity to the Holy Father is profoundly anchored in the hearts of all German Catholics. Inspired by the spirit of St. Boniface, we cry out to you, beloved faithful: Preserve your fidelity! To the very bottom of your hearts rejoice in being children of the Catholic Church!

The Freedom of the Church.

As the letter of the Bishops progresses, it becomes more and more explicit. It gradually leads up to demands in regard to the rights of the Church. The Bishops write that the rulers of the state will act in the interest of the state itself "if they will not consider the Catholic Church a serving maid but will honor it as a divine power on earth which binds men to God and thereby also with their conscience to civil duties". They point out that the Church needs and merits "freedom"

to unfold its powers, to develop naturally, and to be able "to give to nations its whole motherly blessings". The Bishops conclude with the significant warning that history teaches "that all systems of state churches cripple the life not only of the Church but also of the state in a disastrous way and lead slowly to the collapse of both".

5. But the Catholic Church can make use of her power only if there is guaranteed to her that liberty of which she has need and which she merits by reason of her nature and her mission. In her origin, her customs and her end, she is a perfect society and thus independent; she derives her right not from the goodwill of States, but from that of God Himself. Not only does she owe her foundation to Christ, but she carries on across the centuries the existence of Christ in person. But, just as every nation and every individual has need of freedom to develop itself in conformity with its nature, just so freedom is necessary for the Church. She is ready to give all her maternal benedictions to the people and to States where she exists, if only she is not prevented from raising the hand which gives the blessing.

Consequently, the directors of our State are acting in the interests of the State itself whenever they consider the Catholic Church not as a common servant, but as a sovereign appointed on this earth by a Divine Power; charged with uniting men with God, she makes of their civic duty an obligation in conscience, by virtue of these words of the Lord: "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's." History itself teaches us with a multitude of examples that a state-controlled church not only paralyzes the religious life, but also the national life, in the saddest manner, and soon leads to the ruin of both.

Schools and Training of Teachers.

The Nazis in Germany, like the Fascists in Italy, see very clearly that the future belongs to those who win and keep the allegiance of the youth of the country.[30] The Vatican and Mussolini have clashed on this issue, and the German Bishops hasten to make it clear just what the Church demands from the Hitler government in the matter of the training of the young. They point out that the Church is not willing to confine herself to the "house of worship" and the admin-

[30] Hitler warned that if the older generation cannot change its attitude "we shall take their children away . . . and train them . . ." *St. Louis Post-Dispatch* (A.P. disp.), 19 June; *Sch.Z.*, July 9, p. 983.

istration of the sacraments. She considers it part of "her task to penetrate into the entire life of men, both private and public, and to impregnate it with her own life germs". She begins with the family and continues its work in the creedal schools [31] through properly trained teachers.[32]

6. But even when the Church continues to enjoy a constitutionally-guaranteed liberty, her activity must not be limited exclusively to the ecclesiastical life in the strictest sense of the word. It is not sufficient that the Church be free within her own churches, that is to say, religious edifices, and in the dispensing of the Sacraments. She also has the mission of penetrating the entire life of man, private as well as public, and of making it fruitful because of her germs of life. She is the leaven which never ceases action until the entire mass has been raised. First of all then, a nation takes on a Christian character only when it thinks and acts in a Christian manner, when it suffers deprivation in a Christian manner, and when it is penetrated, in spirit as well as practice, with Christian intentions and aspirations.

The Christianization of man reaches out first of all to the family, that cell of the nation, since it is manifested and affirmed in the education of children. As for us, Christianization is the equivalent of the transmission of Christian ideas and virtues; it excludes interconfessional education on principle. Such education forms characters which are neither religious nor civic, for no solid edifice can be built on shifting sand, or on land that gives way. Consequently it is in the interest of the State to protect the confessional school and the confessional education of teachers, strengthening the character of youth by supplying an immovable base, instead of depriving youth of civic worth and strength through a vague and undelineated religious education. In formulating this demand we are not contesting the natural rights of the State with respect to the school; we are, on the contrary, only making it easier for the State to realize its own duties in the domain of public instruction.

[31] The Leipzig convention of National Socialist teachers declared strongly for "religiosity" as a basis for teaching in the spirit of National Socialism without defining it exactly. The *Gemeinschaftsschule* rather than the creedal was declared the best type of school. Church supervisory organs in schools were opposed on principle. Cf. *Sch.Z.*, 11 June, p. 896.

[32] Premier Goering said in the Prussian government declaration of 18 May that the new teachers' colleges shall bring near to youth "the spirit of the national and National Socialist revolution". The Bavarian Minister of Educ. declared: "We put our schools on the Christian foundation, in which connexion the differences in the Christian creeds are for us absolutely without significance"; cf. *Sch.Z.*, 16 July, p. 1010.

Catholic Associations.

After school is left behind, the Bishops continue, the religious training of the Catholic character is carried on in Catholic associations, in intimate connexion with the Church. The Bishops make it clear that they insist on the continued and unrestricted existence of Catholic associations.[33] They include among them organizations for youth,[34] embracing those of a sport character, and for professions. The latter would take in the Catholic Workers' Associations[35] (Katholische Arbeitervereine). As the Nazis make special claims to both the youth of the country and its working people, the Bishops take special care to make clear the religious reasons for their demands:

7. But after school, man still has need of being followed attentively by the Church. The Church, indeed, is not merely a small family from which the children depart as soon as they can stand on their own feet; it is a lasting community, extending over all the space of life and from which death itself cannot completely separate us, since we believe in the Communion of Saints which closely unites the other world with this. If the Church left the youth or the adult man to follow his own way in religious matters, she would be misunderstanding both her own mission, which is the salvation of souls, and the nature of man, which in the midst of the storms of life is exposed to many dangers in both the religious and moral realm; for it is impossible for a man to attain the full maturity of his religious character if he does not remain closely united with the Church and with his brothers in religion.

[33] Hitler wrote to Cardinal Bertram, the chairman of the Fulda Conference, that Catholic associations were to remain unmolested if they do not oppose the present régime. The government did not intend to proceed against them as it did not desire conflict but sincere coöperation with the two Churches in Germany. Cf. *Sch.Z.*, 4 and 11 June; n. 7 for suppression of Catholic assns. by the govt. and n. 19 on attempts for their coördination.

[34] The Fulda Conference, in a special declaration, rejected the idea of having all youth trained by the state exclusively, in and outside the schools, in inter-creedal companionship and in a distinctive *Weltanschauung*, "as incompatible with Catholic teaching".—The *Reich Youth Leader* B. von Schirach forbade boy and girl members of the *Hitler Youth* to belong also to creedal youth organizations as the latter "do not limit themselves to their proper tasks"; *R.M.V.*, 22 June and 30 July. The German Catholic youth organizations count 1,500,000 members; cf. Bavarian episcopal letter (n. 11).

[35] Cardinal Bertram stated that the Catholic Workers' Assns. are church institutions as shown by the fact that their officers are appointed by the ecclesiastical authorities. They and their property are under the supervision and protection of the church; cf. *Sch.Z.*, 16 July, p. 1015.

This was the reason for the founding of our youth organizations which have made such marked progress, especially in the last decade. Far from withdrawing youth from the national Whole and making them foreign to the general sentiments of the country by means of particular organizations envisaging special aims, they seek to be training-schools for the development of Christian character and, to make use of the word of St. Paul, the "race course" where the education of the moral man is perfected, and to create conditions which permit the citizen to acquire his full worth for the State. The one who denies existence to these juvenile organizations and to their multiple branches, performs an evil service to the State, for he has done away with the source of all strength, religious strength, and nothing replaces it.

If it is argued that juvenile sports have not the least thing in common with the Church and religion, one fails to comprehend the fact that Christianity and the Church place a new imprint on human life altogether and give to physical excellence a significance other than purely natural meanings. The body itself belongs to God; it is the work of the Creator and cannot be separated from the soul which is assigned to the body, just as in the national community the individual is assigned to the place which his ability merits.

As to the professional and trades unions, some still make the mistake of regarding them as purely temporal organizations, independent of religion. Just now, especially, one speaks on occasion of "professional ethics" and by that is meant simply the moral attitude of the man with regard to his profession and what the latter demands of him. Therefore, religion has the right to penetrate the profession and to give it life, for it is religion, above all, that recognizes in the profession a consequence not only of social organization, but of the will of God; therefore, religion prescribes that one practise a profession under the inspiration of Divine Will.

Above all, this is true of the professions which operate in the social sphere; they receive, indeed, from religion and the Church their principles and their modes of action, their strength and the methods which, taking origin in eternity, render man capable of the noblest actions. Therefore we believe that the Church, here also, acts in her proper and legitimate interest when she considers these organizations as precious institutions of the Church in behalf of the whole nation, and so she does not wish to lessen them, any more than to destroy them in the name of a pattern of equality.

CHARITY.

The Bishops also demand the continuation of the Catholic charity organizations. They attribute to them rather than to public welfare organizations the ability to take care of certain needs. There are afflictions, they state, which "cannot be healed by legislative means and which therefore require charity, not merely private and, as it were, accidental, but organized".[36] In their own words:

8. Finally, with regard to charitable associations of all kinds, they are naturally an incarnation of the Christian spirit. Indeed, charity recognizes in all poverty Christ Himself, and in beneficent love it sees a reflection of the love of God and the Saviour. The Church and charity are so intimately united the one with the other, that placing charitable activity on a leash is the equivalent of a real theft of the regal prerogatives of the Church and of striking her in her most vital parts. Besides, the beneficence of the State can never replace Christian love of neighbor, for charity is displayed not only by material assistance, but by that warmth of heart that is more precious than any other gift: "It is the spirit which gives life." Nevertheless, it cannot be said that the new regime would render the active love of one's neighbor less necessary. We must not, however, forget the prophetic words of Our Lord: "The poor you have always with you." Furthermore, among the miseries of humanity, poverty is by no means the worst. There are numerous miseries which legislative measures are powerless to assuage and which, consequently, imperiously demand charity, not only individual or even accidental charity, but organized charity. Therefore the equalization and standardization of Christian charity would be to the State itself an irreparable loss, without consideration of the loss which the German nation would undergo with respect to those spiritual forces which a nation with Christian civilization should never sacrifice.

[36] The Prussian Dep't. of the Interior has since acknowledged the value of creedal charity organizations. It will leave fields such as the care of the aged, sick, etc., largely to them. State welfare organizations would exercise "the necessary influence" through financial aid, assistance in the training of social workers and the "rightly organized coöperation between public and private welfare work". Dr. J. Mayer in "Vorschläge für ein eugenisches Aufbauprogramm" (*Sch.Z.*, June 11) had pointed out previously that Catholic institutions "may have to make a great and heroic profession for the Catholic faith through the refusal to open their doors to the sterilization officials!"

The Catholic Press.

In the eyes of the Bishops, the Catholic press is one of the "most modern of pastoral means". It has been especially developed in Germany for decades. At present, it counts from 200 to 300 Catholic daily newspapers, in addition to numerous weekly and monthly periodicals. In the past, practically all daily papers and some periodicals supported the Center Party. Many of them were official party organs. For political as well as religious reasons, therefore, they have for years been in the thick of the fight against the National Socialists, often comparing them with the Communists as enemies of the Catholic Church. The Nazis have suppressed a number of them, some repeatedly, for real or alleged opposition to the new state. This has served as a warning to them and to all others who have escaped the censor's ire, even when they were not, as in some cases, warned by the Bishops of their respective dioceses, to keep aloof from partisan politics [37] and to confine themselves to the Catholic interpretation of events. But where should they draw the line of demarcation? Shall they keep silent rather than protest against the compulsory dissolution of Catholic associations, the arrests of priests, the law providing for sterilization, or, possibly, measures of the state in the field of education? The Bishops "demand" for the Catholic press "that measure of freedom which makes possible its highly beneficial activity". Nazi state and Catholic Church are likely at times to differ extremely as to what "that measure of freedom" includes and as to what constitutes the "highly beneficial activity" of Catholic papers and periodicals. The Bishops make a courageous demand. They realize the power of the daily press.

9. If the new regime expects to be Christian, and if the Catholic Church is to enjoy her liberty under it, she must have also the right of possessing a Catholic press. By this we mean a press that, along with the news of the day, causes the Catholic spirit to penetrate into the souls of readers who measure the events of human life and the world in the light of Christianity, and who contemplate them in the mirror of eternity. In any event, the Church cannot renounce this modern means of working for the salvation of souls, and for

[37] E.g., the Archbishop of Bamberg; cf. *Sch.Z.*, 16 July, p. 1004, n. 1.

this press she demands a degree of liberty which will permit it to exercise its beneficent activity, so that she may not have the studies and decisions of Catholic organizations with regard to religious matters submerged by the flood of information which dilutes religious news in a neutral daily press.

Furthermore, the Catholic press has always and everywhere proved faithful to the State, for it brings close to its readers the principles which impose upon us the duty of being at one with the State and voluntarily submitting ourselves to legitimate authority.

Closing Words.

The Bishops anticipate that their demands for the preservation of what they consider fundamental rights of the Church might be considered by many Nazis, and possibly by men in the government itself, as a "hidden reservation to the new state". They deny that such is the case and declare that they wish to help the new state with the powers of the Church. But, at the same time, they "trust that so much in the last months which . . . , from the Catholic standpoint, has appeared strange and incomprehensible" will prove to be only a temporary fermentation. They trust for a more magnanimous justice toward those who "have suffered indescribably", including Catholics as well as others; and for the disappearance of "all hatefulness and irreconcilability". They also "trust" that "the prudence and strength of the German leaders will succeed in extinguishing all those sparks and smouldering fires which here and there people would like to fan into a terrible conflagration threatening the Catholic Church".[38] In conclusion, the Bishops declare that "firmly

[38] The Vicar-General of Mains stated in 1930 that "National Socialist speakers have repeatedly expressed . . . the idea: "Our fight is against Judaism and Rome"; cf. Mason, op. cit., pp. 389-90. The *N.Y.T.* reported on 2 July that in all Nazi demonstrations workers "hear much of . . . down with Marxism, . . . , Jews, Jesuits . . ." In Linz (Austria) a poster put on the door of the Catholic Press Ass-n. building the night before Holy Friday showed a large swastika. One of its arms was extended into a gallows on which Christ was hanging. An inscription stated that Christ had been crucified by Roman Aryans; now, "as Hitler's Savior orders us, we hang Christ to the swastika". The Nazi *Salzburger Volksblatt* called the papacy as great a "danger to Germany" as international Marxism; cf. *Sch.Z.*, 30 Apr., p. 749; June 18, p. 919. The Christian-Social *Kärntner Tageblatt* was seized by the pro-Nazi Carinthian authorities for criticizing their release of Nazis arrested for painting the interior walls of a church with obscene attacks on the Catholic Church and with a hooked cross. On their release, the accused Nazis were brought back in automobiles covered with flowers; cf. *N.Y.T.*, 22 July.

rooted in the German soil, but not less firmly in the rock of Peter and of our Church, we German Bishops and Catholics extend our hands to our other brethren in work for the reconstruction of our people." In their closing words:

Dear Faithful, in formulating the preceding prescriptions, we German Bishops do not seek to conceal any mental reservations with regard to the new regime. We do not wish to deprive the State of any of the forces of the Church. Furthermore, we do not have the right to do so, for from the Christian life proceeds infallibly the increase of national strength and the powerful assistance of Divine Grace, the two great means which can save us and uplift us. An aloof or even hostile attitude on the part of the Church with regard to the State would be as ominous for one as for the other. In recent months, it is true, many things seemed to us, from a Catholic standpoint, strange or even incomprehensible, but we hope that these will turn out to have been due to a process of fermentation which will drop to the bottom, like yeast, after things have settled down.

We are confident that justice will now be applied magnanimously also with regard to those who, so far, have suffered unspeakably because of breakdowns and changes in their positions and who deserve our sincerest sympathy. We are confident that with the return of normality all hate and irreconcilability will disappear in order that the national unity may be not merely the result of external compulsion, or a passing sentiment, but a cheerful and permanent coordination, with willingness to make sacrifices, so as to achieve an invincibly strong and real unity of the people. Only then will the new regime have at its disposal an irresistible power and a vigor devoid of all exaggeration, which will win for us rightfully the esteem and goodwill of other nations, as well as the blessing of the Almighty. We hope that the discretion and energy of the leaders of Germany will succeed in extinguishing all those sparks and glowing coals which, here and there, certain persons wish to fan into flames directed against the Catholic Church.

Assembled at the tomb of St. Boniface, on our knees we supplicate the Apostle of the Germans to bless the work which he founded by his preaching and at the price of his blood; we beseech him to strengthen in the bosom of the nation the Faith which, in past centuries, made the glory of Germany and which, even now, can give life to it. Firmly attached to the German soil, but no less attached to the rock of Peter and to our Church, we, the German Bishops, we, Catholics, extend our hand to our other brothers and are ready to work with them for the reconstruction of the country. This

work should begin on a platform formed by the Cross of Christ, and that same Cross, from which Christ shed His Blood for the salvation of all men, should crown it.

On the Vigil of Pentecost. In the Jubilee Year of our salvation, June, 1933.

The German Bishops assembled at Fulda, after due and careful deliberation, have declared unanimously their "wishes and demands" in regard to the rights of their Church and people on the one hand, and their willingness to coöperate with the government of the new Germany in the "reconstruction" of the German people on the other. Coöperation of the Catholic hierarchy in Germany and its followers will now depend upon the willingness of the state to grant what the Church considers its minimum and inalienable rights.[39] The Concordat recently concluded between the Holy See and the Reich government defines in legal terms the mutual obligations and rights of Church and State. The German Bishops, together with the Papal Nuntio in Berlin, will stand guard over its provisions. There will be differences of interpretation between the Nazi government and the Church; there are likely to be disputes. The German Bishops will bear the brunt of the battle in such cases as the ecclesiastical leaders of the German Catholics to whom the latter will continuously look for guidance. The task ahead of them is immense, and its importance worldwide. Their degree of success or failure is likely to have repercussions in the border zone of division of authority between Church and State which will not be confined to Germany.

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[39] The Bishop of Trier (Treves) said in an address: "None of us may stand aside feeling bitter or resentful; but neither may anyone be put aside, to whichever state-preserving party he belong!" Cf. *Sch.Z.*, 16 July, p. 1020.

Analecta

SACRA CONGREGATIO CAEREMONIALIS.

Decretum De Colore Violaceo.

Sacrae huic Congregationi, cui maxime cordi est, ut quae ab Ecclesiae legibus statuuntur circa vestes et insignia Eminentissimorum Cardinalium, Excellentissimorum Episcoporum nec non Reverendissimorum Praelatorum, Familiarium Summi Pontificis et omnium eorum qui hac in re idem privilegium habent, fideliter custodiantur, non abs re visum est si in id eorum mentis attentio revocetur quod una eademque apud omnes sit ratio atque gradus illius violacei coloris quo ex benigna S. Sedis concessione insigniuntur.

Qua in re ut omnes varietates vitentur et ille omnino statuatur color adhibendus qui vere violaceus sit et omnibus communis ad quos pertinet, Sacra Congregatio, Pio XI Summo Pontifice approbante et confirmante, decernit ut in posterum, quando vestes violaceae sive laneae sive sericae praescribuntur, illius coloris violacei rationem conditionemque adhibeant omnes, cuius exemplar ac modulus in adiuncto folio[1] proponitur, aliis quibuscumque coloris rationibus repudiatis atque interdictis.

[1] Qui folium habere cupiunt, adeant Secretariam S. Congregationis Consistorialis.

Datum Romae, ex aedibus Sacrae Congregationis Caeremonialis, die 24 Iunii, anno 1933.

✠ I. Card. Granito Pignatelli Di Belmonte.
Episc. Ostiensis et Albanensis, *Praefectus.*

L. * S. B. Nardone, *Secretarius.*

SACRA PAENITENTIARIA APOSTOLICA.

Decretum: de non permiscendis Operibus pro Multiplici Iubilaei Acquisitione.

Infra scriptus Cardinalis Paenitentiarius Maior, in Audientia diei 21 mensis Iulii 1933, Ssmo D. N. Pio Pp. XI sequens dubium exposuit, saepenumero Sacrae Paenitentiariae pro opportuna solutione exhibitum, ut mentem Suam hac de re aperire dignaretur:

"Utrum nonnulla vel etiam omnia opera pro altero iubilaeo acquirendo fieri possint antequam inchoata opera pro primo absolvantur."

Cui dubio Sanctitas Sua respondere dignata est:

"Negative."

Datum Romae, ex aedibus S. Paenitentiariae, die 1 Augusti 1933.

L. Card. Lauri, *Paenitentiarius Maior.*

L. *S. I. Teodori, *Secretarius.*

COMMISSIO PONTIFICIA DE RE BIBLICA.

De Falsa Duorum Textuum Biblicorum Interpretatione.

Propositis sequentibus dubiis Pontificia Commissio de Re Biblica ita respondendum decrevit:

I. Utrum viro catholico fas sit, maxime data interpretatione authentica Principum Apostolorum (Act. II, 24-33; XIII, 35-37), verba Psalmi XV, 10-11: "Non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem. Notas mihi fecisti vias vitae", sic interpretari quasi auctor sacer non sit locutus de resurrectione Domini Nostri Iesu Christi?

Resp. Negative.

II. Utrum, asserere liceat verba Iesu Christi quae leguntur apud S. Matthaeum, XVI, 26: "Quid prodest homini, si mundum universum lucretur, animae vero suae detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua?", et pariter ea quae habentur apud S. Lucam, IX, 25: "Quid enim proficit homo si lucretur universum mundum, se autem ipsum perdat et detrimentum sui faciat?", sensu litterali non respicere aeternam salutem animae, sed solum vitam temporalem hominis, non obstantibus ipsorum verborum tenore eorumque contextu, necnon unanimi interpretatione catholica?

Resp. Negative.

Die autem 1 Iulii 1933, in audientia infrascripto Rmo Consultori ab Actis benigne concessa, Ssmus Dominus Noster Pius Pp. XI praedicta responsa rata habuit et publici iuris fieri mandavit.

IOANNES BAPTISTA FREY, C.S.Sp.
Consultor ab Actis.

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

RESPONSA AD PROPOSITA DUBIA.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I.—DE SACRARUM RELIQUIARUM AUTHENTICITATE.

I. An Vicarius generalis, ad normam canonis 1283 § 2, speciali mandato Episcopi indigeat ad authenticandam partem sacrae reliquiae ex authentica extractam.

II. An Vicarius generalis, vi canonis 1285 § 1, sine speciali mandato Episcopi novum authenticitatis documentum tradere vel sacrae reliquiae novum sigillum apponere possit.

R. Ad I. *Affirmative.*

Ad II. *Negative.*

II.—DE MATRIMONII ACCUSATIONE.

I. An, ad normam canonis 1971 § 1 n. 1, habilis sit ad accusandum matrimonium coniux, qui metum aut coactionem passus sit.

II. An, ad normam eiusdem canonis 1971 § 1 n. 1, habilis sit ad accusandum matrimonium etiam coniux, qui fuerit causa culpabilis sive impedimenti sive nullitatis matrimonii.

III. An causa impedimenti honesta et licita a coniuge apposita obstet quominus coniux ipse habilis sit ad accusandum matrimonium, ad normam canonis 1971 § 1 n. 1.

IV. An, vi canonis 1971 § 2, promotor iustitiae vi muneris sui agat in iudicio.

Ad I. *Affirmative.*

Ad II. *Negative.*

Ad III. *Negative.*

Ad IV. *Affirmative.*

Datum Romae, e Civitate Vaticana, die 17 mensis Iulii anno 1933.

P. CARD. GASPARRI, *Praeses.*

L. * S. I. BRUNO, *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Protonotaries Apostolic ad instar participantium:

25 March, 1933: Monsignor Benedict Philip Garneau, of the Archdiocese of Quebec.

6 July: Monsignor John O'Reilly, of the Diocese of Lancaster, England.

Domestic Prelates of His Holiness:

26 July, 1932: Monsignor Leonard Fitzroy McLaughlin, of the Diocese of Townsville, Queensland, Australia.

10 January, 1933: Monsignor John Henry King, of the Diocese of Portsmouth.

16 January: Monsignor Joseph Andrew Marx, of the Diocese of Green Bay.

19 January: Monsignors Thomas Patrick Curran, Charles E. McManus, William E. Young, Desire Comeau and Isaac Daly-Comeau, of the Archdiocese of Halifax.

Monsignor Peter H. McClean, of the Diocese of Hartford.

27 January: Monsignor Patrick Lyons, of the Archdiocese of Armagh.

9 February: Monsignors Nicholas J. Bies and Patrick S. O'Connor, of the Archdiocese of Dubuque.

13 February: Monsignors Alexander Mary Barbier and Francis Mary Racine, of the Archdiocese of New Orleans.

17 February: Monsignor Thomas Cullen, of the Diocese of Lincoln.

24 February: Monsignors Henry F. Flock and James Mary Korczyk, of the Diocese of La Crosse.

20 March: Monsignor Francis J. Jansen, of the Diocese of Fort Wayne.

21 March: Monsignors Arthur Joseph Scanlan and Patrick Nicholas Breslin, of the Archdiocese of New York.

24 March: Monsignors Joseph E. Hammill, John P. O'Connell, Maurice Francis O'Connor, Frederick Ketter, Raymond R. Noll, William F. Keefe, William A. Jochum and William Kreis, of the Diocese of Indianapolis.

Monsignor Henry J. Grimmelsman, of the Archdiocese of Cincinnati.

25 March: Monsignor George Miville, of the Archdiocese of Quebec.

4 April: Monsignor Patrick Cahill, of the Archdiocese of Liverpool.

20 May: Monsignor Michael W. Barry, of the Diocese of Hartford.

Grand Cross of the Order of Pius:

3 June, 1933: Mr. Eamon De Valera, President of the Irish Free State.

Grand Cross of the Order of St. Gregory the Great, civil class:

8 July: Mr. Charles Bewley, Envoy Extraordinary and Minister Plenipotentiary of Ireland to His Holiness.

Knight Commander with Plaque of the Order of St. Gregory the Great, civil class:

26 April: Mr. Godfrey L. P. Dix, of the Diocese of Hexham and Newcastle.

Knights Commander of the Order of St. Gregory the Great, civil class:

6 April: Mr. Alfred Julien, of the Archdiocese of Montreal.

22 April: Mr. Francis Myatt, of the Archdiocese of Birmingham.

5 July: Mr. Joseph Pigott, of the Archdiocese of Hamilton.

Knights of the Order of St. Gregory the Great, civil class:

16 February, 1933: Mr. James Haverty, of the Diocese of Savannah.

25 March: Messrs. Henry Lavigueur and Oscar Hamel, of the Archdiocese of Quebec.

30 May: Mr. James Duross, of the Archdiocese of New York.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

SACRED CEREMONIAL CONGREGATION publishes a decree which specifies the kind and color of violet wool or silk to be used in violet vestures that may be worn by prelates. Pattern of the goods is on file in the office of the Congregation's Secretary.

SACRED PENITENTIARY APOSTOLIC states the mind of the Holy Father that some or all of the exercises prescribed for gaining the Jubilee indulgence a second time, may not be begun until the exercises for the previous indulgence are finished.

PONTIFICAL COMMISSION ON THE BIBLE points out two false interpretations of Holy Writ (Psalm 15: 10-11; Mt. 16: 26 and Luke 9: 25).

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CODE OF CANON LAW answers questions concerning the authentication of sacred relics by a vicar general, and the lodging of marriage accusations.

ROMAN CURIA announces officially some recent Pontifical honors.

"A STATEMENT ON THE PRESENT CRISIS".

The Bishops of the Administrative Committee of the National Catholic Welfare Conference have issued in a pamphlet of thirty-four pages a restatement of the fundamental social doctrines of the Church as they apply to the present crisis.[1] Seventeen pages of the pamphlet are devoted to an analytical statement of our major social problems. The remainder is devoted to a discussion of remedies. The pre-

[1] *A Statement on the Present Crisis,* N.C.W.C. 1312 Massachusetts Avenue, Washington, D. C.

sentation is powerful throughout. We who are of the household of the faith are familiar with the divine rôle of the authority of the Church, with the essentials of her philosophy, and with the spiritual interpretation that she brings to every interest in human life. It is a source of great satisfaction to know that the non-Catholic world in Europe and the United States has given this pronouncement a welcome and endorsement that will greatly enhance its effect.

There are many elements in Catholic social philosophy found among these pages to which serious attention should be given. The apparent disintegration of social life is condemned roundly, as it should be. The Bishops set over against it a synthetic social philosophy that assembles all human interests around the throne of God. For life as the Church sees it is a federation of human interests in a spiritual compact. Industry has no right of secession.

Although social life has been apparently disintegrated, as a matter of fact a drive toward integration has been most evident with selfishness as philosophy and wealth as its symbol. The economic, political, academic and social usurpations of wealth have been appalling and even fatal. It is against all such usurpation and mistaken philosophy that the Roman Pontiffs and our own hierarchy have raised their voices.

The Bishops do not fail to set forth the specific obligations of individuals to contribute to the solution of our problems and to the use of the ballot for that purpose. The restatement of human rights at the cost of the privileges of capital is met in this *Statement* and couched in fearless language.

The Bishops do not overlook the plight of the conscientious men who, caught in the grip of the competitive process, feel helpless. Their words remind one of the familiar old observation that the morals of a competitive group tend toward the lowest level in the group, and here is the secret of our national moral disintegration.

One would probably be surprised to find a prayer in a treatise on Economics, but one is not surprised to find in the conclusion of this historic document, which deals primarily with economic problems, an appeal for prayer that God may be brought back into social life, that the miserable heresy of selfishness may be uprooted and that God may touch all social life with the benevolence of truth.

The following letter, already widely distributed through the daily and weekly press, enhances the effect of the Bishops' Statement by the endorsement of His Excellency, the Apostolic Delegate.

I wish to thank you for the copy of *A Statement on the Present Crisis* by the Bishops of the Administrative Committee of the National Catholic Welfare Conference which you kindly sent to me. I read it carefully and with pleasure. Please accept my hearty congratulations.

The Bishops' *Statement* makes clear the position of the Church on the many difficult problems of our times. All classes, but especially the poor, have borne heavy burdens during the trying years of the crisis.

It is my earnest hope that every practical measure will be taken to acquaint all our Catholic people with the pronouncement of the Bishops so that they may realize more fully that the Church has very definite teachings and a fixed code of morals on the many vital questions engaging public attention today. The more the Catholic position is known the greater will be the love for the Church as the champion of the principles of justice and charity, principles which Our Holy Father has recently expounded to the world with such force and clearness in the *Quadragesimo Anno.*

The Catholic press can be counted on through its columns, I am sure, to give wide publicity to the statement not merely by reprinting it, but also by editorial comment and articles that will continue to sustain the interest of the people in the problems and remedies proposed. Publishers of Catholic pamphlets will undoubtedly make it possible for pastors to place the *Statement* in the book rack of every church. May the *Statement* find its way into every home and be the subject of discussion in every family.

Through sermons, conferences, instructions and lectures especially can the teaching of the Church on the social question be brought to the attention of our Catholic people so that they may be thoroughly acquainted with it and thus be able to explain the position of the Church to those not of our Faith.

Study clubs, by whatever name they may be known, can help to prepare laymen for Catholic Action. It is becoming urgently necessary to prepare laymen who under the guidance of the bishops and priests will speak for the Church. Students of our universities and colleges should give special attention to the social question so that they may assume a lay leadership which is truly Catholic and which will resourcefully make popular Catholic principles. This is but complying with the wish of the Holy Father. It will make practical His Holiness' plan of Catholic Action.

I shall be pleased to send a copy of the Bishops' *Statement* to our Holy Father.

Again expressing the wish that your labors and those of all associated with you may be abundantly blessed, I am, my dear Archbishop Hanna,

Devotedly Yours in Christ,

AMLETO GIOVANNI CICOGNANI,
Archbishop of Laodicea, Apostolic Delegate.

THE CONVERSION OF THE JEWS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Raith's article in the September Review on the conversion of the Jews holds an especial interest for me since the views he there sets forth are in accord with my own as expressed in *The Apocalypse of St. John*, published in 1921, and again in *The Church of Christ*, published a few years later. As Fr. Raith makes no mention of these works, it must be presumed that he arrived at his conclusions through an independent study of the matter.

Fr. Raith explicitly states that the conversion of the Jews as a nation will take place long before the end of the world, and he seems to connect their conversion with the defeat of Antichrist, since he suggests that the restoration of Israel will be brought about by the labors of the prophet Elias. Now, according to all tradition, Elias will be one of the two witnesses mentioned by St. John,[1] who clearly indicates that their martyrdom and wonderful resurrection and ascension into heaven will bring about the complete overthrow of Antichrist. If this be true, Fr. Raith must hold that the coming of Antichrist will take place long before the consummation of the world, an opinion which I have set forth in both works mentioned above.

The establishment of the Church over all nations is foretold on almost every page of Holy Scripture. "He shall rule from sea to sea and from the river unto the ends of the earth . . . and all kings of the earth shall adore him and all nations shall serve him."[2] "All the nations thou hast made shall

[1] Apoc. 11:3sq.
[2] Ps. 71:8, 9.

come and adore before thee, O Lord."[3] "He shall speak peace to the Gentiles and his power shall be from sea to sea and from the rivers even unto the ends of the earth."[4] "His kingdom is an everlasting kingdom and all kings shall serve him and obey him."[5] These and hundreds of other prophecies scattered throughout the Scriptures make it certain that the reign of Christ shall be truly universal. After the conversion of the Gentile nations the Jews shall also submit to the yoke of the Gospel. "Blindness in part has happened in Israel until the fulness of the Gentiles should come in. And so also Israel shall be saved as it is written: 'There shall come out of Sion he that shall deliver and shall turn away ungodliness from Jacob'."[6]

These prophecies will not be fulfilled before the time of Antichrist, since the Apocalypse clearly indicates that He will come into a world harassed by paganism, apostacy, schism, and heresy. The Jews still unconverted will accept him as Messias and assist in his warfare against the Church. Only after the defeat of Antichrist and the conversion of the Gentile nations will the Jews accept Christ as the true Messias. Then shall begin the universal reign of Christ over all peoples and tribes and tongues. After many centuries, symbolized as a thousand years,[7] Satan, unchained for a short time, will seduce many nations—Gog and Magog—to make war on the Church. These apostate nations shall be promptly overwhelmed and the Church shall come forth again triumphant; but it seems that the last judgment and the end of the world will then be near at hand.[8]

Fr. Raith emphasizes the restoration of Israel and intimates that the foundations for it are already being laid by the Zionist movement. I expressed a similar view in the following words: "Antichrist will establish himself in Jerusalem, where a great number of Jews will have gathered through some such movement as Zionism. The vast majority of Jews have ever clung to the belief that God will one day restore the

[3] Ps. 85:9.
[4] Zacharias 9:10.
[5] Daniel 7:27.
[6] Rom. 11:25, 26.
[7] Apoc. 20:2.
[8] Apoc. 20:7sq.

kingdom of Israel through a Messias,—an "Anointed One" of the house of David. When Antichrist manifests himself to those in Jerusalem with his "lying wonders", they will immediately proclaim him their king and Messias.[9]

After the downfall of Antichrist and the conversion of the Jews, Jerusalem shall attain the glory foretold by the prophets of old: "Sing praise and rejoice, O Daughter of Sion: for behold I come and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and they shall be my people and I will dwell in the midst of thee."[10] "And there shall be one day which is known to the Lord . . . and it shall come to pass on that day that living waters shall go out from Jerusalem: half of them to the east sea and half of them to the last sea; they shall be in summer and winter. And the Lord shall be king over all the earth: in that day there shall be one Lord and his name shall be one . . . and there shall be no more anathema; but Jerusalem shall sit secure".[11] "At that time Jerusalem shall be called the throne of the Lord: and all nations shall be gathered together to it in the name of the Lord of Jerusalem and they shall not walk after the perversity of their most wicked heart."[12] "Thus saith the Lord of hosts: I am returned to Sion and I will dwell in the midst of Jerusalem: and Jerusalem shall be called the city of the truth and the mountain of the Lord of hosts . . . Behold I will save my people from the land of the east and from the land of the going down of the sun. And I will bring them and they shall dwell in the midst of Jerusalem . . . and it shall come to pass that as you were a curse among the Gentiles, O house of Juda and house of Israel; so will I save you and you shall be a blessing."[13]

These and other prophecies depict Jerusalem as the religious capital of the world and the city of truth for all nations. Nothing in the past history of Jerusalem constitutes an adequate fulfilment of these prophecies. At no time in the past have all nations been united with Jerusalem in the worship of God. Hence these prophecies must refer to a future glory

[9] *Apocalypse of St. John*, p. 136.
[10] Zacharias 2: 10, 12.
[11] Zacharias 14: 7-11.
[12] Jeremias 3: 17.
[13] Zacharias 8: 3, 7, 8, 13.

of Jerusalem when the chosen people of God have been restored to the land of their fathers and converted to the Gospel of Christ. But something more than this is predicted: Jerusalem is to be the throne of the Lord, the city of truth, the mountain of the Lord of hosts; from it living waters are to go out at all times to the very ends of the earth. How is this to be accomplished? Neither Scripture nor tradition gives an answer to this question, but the Apocalypse does give us a foundation for interesting speculation.

Antichrist will set himself up in Jerusalem, but the second beast—the prophet of Antichrist—will take up his residence in Rome and seduce the surrounding nations by his false miracles. After three and a half years of warfare against the Church, Antichrist and his prophet shall be overcome by kings from the rising sun, and the city of Rome shall be completely destroyed to rise no more—it "shall be found no more at all".[14] What then shall become of the Papacy? What more fitting place could be found for it than Jerusalem, restored to more than her former greatness? Then would Jerusalem be really the city of truth and the mountain of the Lord from which the living waters of grace and infallible teaching would flow out; "half of them to the east sea and half of them to the west sea; they shall be in summer and winter. And the Lord shall be king over all the earth."

E. SYLVESTER BERRY.

Mt. St. Mary's Seminary, Emmitsburg, Maryland.

MENTAL AND SPIRITUAL ATTITUDE TOWARD LITURGY.

A Letter from Laach.

To the Editor, THE ECCLESIASTICAL REVIEW.

Perhaps some of your readers would be interested in learning more about Maria Laach and its newly-established Liturgical Academy. At least to us three Americans who are taking the course this year, some explanation of its purpose and advantages seems called for, since, as far as we know, the American clergy have been given no opportunity at all to understand and evaluate it. In fact it was only quite by

[14] Apoc. 13: 11sq.; 17: 1sq.; 16: 12; 8: 1sq.

accident that we ourselves found out about it: while we had already learned to admire the great Abbot Herwegen and his important contributions to the cause of Liturgy and Christian Art, we hardly dreamed that we would discover here in the monastery over which he presides, such a bee-hive of activity covering almost every conceivable phase of the Liturgical Movement. Indeed, it is hard to see how the latter can long survive without some such centre being established in every land: the initial enthusiasm evoked so readily by the movement as such cannot be kept alive indefinitely by the more or less superficial propaganda, necessary perhaps in the beginning, but insufficient as soon as that interest and enthusiasm have been created — among our better-educated classes especially.

Here then is what seems to be the precise solution of this problem: a religious community consecrated both to living the liturgical life in its highest and best sense, and to the study of liturgical meanings, principles, history and development under the direction of capable scholars among their number; with a view not only to deepen their own understanding and love of that which forms the basis of their spiritual life, but also to assist the Church as a whole, and all its members who come within the orbit of their influence, in a similar way.

But perhaps the best way to introduce you to Laach is to describe its physical setting. It is a Benedictine Abbey founded by the monks of Beuron about forty years ago. It lies in a most picturesque spot in the Rhineland, no great distance from the old university town of Bonn-am-Rhein, and beside a pretty little lake surrounded by thickly-wooded hills. The church and cloister are of purest Romanesque design, wonderfully preserved indeed after the vicissitudes of eight-hundred years. They thus lend themselves very appropriately as a framework for what is going on inside: the rendition of Gregorian Chant and the Divine Office in a manner as perfect and faithful to established norms, as whole-hearted devotion and meticulous care can make it; and then between whiles, the application of scholarly effort toward a better understanding and appreciation of the wealth of meaning and beauty stored up in this great Prayer of prayers. It seems but natural, then, that out of such a milieu and such an orien-

tation of effort there should spring an institution like the Liturgical Academy; especially nowadays, when the anti-liturgical pendulum has swung so far, and when as never before in Catholic history the world cries out for just that solid framework of spiritual life supplied by Liturgy. Perhaps too, the German Geist—the predilection for thorough-going scholarship that flourishes in this sturdy nation, has had something to do with it; as well as the incumbency for some years now of Laach's enlightened Abbot whose exceptional talents and scholarly attainments ideally fit him to direct this task. Certain it is, however, that the Academy warmly welcomed by far-seeing leaders of the Liturgical Movement in Germany, such as Frs. Romano Guardini, Karl Adam, Pius Parsch, Dr. Baumstark; and priests and bishops without number. Clearly they feel that, despite the present apparent good progress of the movement here, the latter must in some organized way be made to strike its roots ever deeper into the solid soil of Catholic dogma, philosophy, history, if it is to be healthily permanent.

The Liturgical Academy is a definite step in this direction. Organized at first simply to assist the monks of Laach itself who were playing so prominent a part in the liturgical reawakening in Germany, it was last year enlarged to provide for other Benedictines who wished to take the courses, and also to accommodate members of the secular clergy who might be specially interested. It is designed to cover in a two-year period those aspects of liturgical study not included generally in the regular seminary curriculum; and, in addition, to investigate in the weekly seminars, attached to each course, special problems of liturgical origins and development by means of the most approved methods of modern scientific research. Lectures are given in the following subjects: Liturgy and Christian Art (Abbot Herwegen), Exegesis of the Parts of the Mass) in connexion with the church year, (Prior Albert Hammenstede), History of the Canon of the Mass, (Dom Odilo Heiming), Gregorian Chant (Dom Urban Bonn). Courses are also given on the Rule of St. Benedict (Abbot Herwegen), and in Monastic History (Don Stephen Hilpisch); and though primarily of interest to members of the Benedictine Order, it is surprising how much light they too

shed upon the history of liturgy in general, and upon many particular phases of liturgical usage of the present day.

While it may be granted that this programme does not include the entire list of subjects a liturgical enthusiast might be interested in, it must be remembered the field of liturgy itself is so vast, its ramifications so extensive, that only a few of its more important phases can be treated adequately in a course of this kind. In fact, the main aim of the Laach Academy may be said to be one of *orientation,* whereby the student is supplied with a mental and spiritual attitude toward Liturgy that is as new and fresh as it is theologically sound. He is not equipped with a fund of new information so much as given a new set of principles wherewith to interpret and apply to practical life, the information he has already acquired in his theological course as such. And even these principles cannot be said to be "new" in the sense that they have hitherto found no place in Catholic tradition and scholarship: they are "new" only to the modern Catholic mentality, which has been forced to part with them in the general liturgical obscurity following upon the era of the Reformation.

Thus, the student here is taken back as far as modern scholarship can take him, to find out the purpose and meaning behind the symbolism and prayers still in use liturgically, but whose significance is all but forgotten. He peers through the lens of approved research apparatus to see the infant Church worshipping in the Catacombs. He watches it flowering under Roman aegis from the time of Constantine the Great and under the influence of the East. He studies the rise of individual liturgies and formulae up to the late middle ages, the influence of renaissance culture and philosophy upon liturgy, the liturgical attitude of post-Reformation Catholicity up to our own day. He then is helped to collate the results thus obtained with the teaching of the Fathers and Doctors of the Church, the decisions of Popes and Councils, the principles laid down by great Catholic philosophers. Finally he attempts to formulate his findings in terms applicable to present-day needs in Catholic life, intelligible to the minds of those Catholics who come within the sphere of his influence.

The sum total of all this effort may be described as a literal and very pleasant *reawakening,* both in itself and in the effect

it usually has upon the student. Important dogmatic facts, truths and principles fundamentally affecting the life of the Church as a whole and the individual Christian's participation in that life, are brought into such clear relief that one's deepest Catholic instincts and convictions are refreshed, stirred, satisfied, as never before. Thus, Liturgy itself is seen as not simply an adjunct or appendix to Catholic life (an impression we may have got from our former studies), but is seen to be that very life itself: the great *Actio,* the vitalizing and all-pervading activity of the Church and all her members in the spiritual plane. The Church herself is viewed with a new perspective, luminous and clear; her secondary and relatively less important function as Teacher and Interpreter of eternal truth is not allowed to obscure the splendid vision of her primary rôle, to sanctify all souls through Christ and the means of worship He has placed at her disposal. The great Pauline doctrine of the Mystical Body, so indispensable in this connexion, is given the prominence, the careful and steady emphasis that it deserves. The concept of Grace becomes more intelligible, more tangible and consoling, when viewed as the life force, the vitalizing energy that brings health and strength and growth to each member, each "cell" within that great organism. The function of the Holy Spirit as the immediate and inexhaustible source of that life force, the τὸ πνεῦμα of Christ the Logos, and—since Christ is now our Head—of every one of us, comes as a welcome and blessed aid to confirm and give body to a hundred Scriptural texts of hitherto unsuspected importance. Redemption itself becomes as never before a thing actually present and living, a reality that loses no jot or tittle of its saving force by reason of our historical separation from it, but which in all its phases, in all its blessed meanings, operates for us again in this twentieth century by means of Liturgy.

Another important result of this orientation is the happy solution it offers for the problem of "private devotions" which of late has been giving such trouble both to the liturgical enthusiast and the innocent bystander. Seen in the light of the Laach teaching, this difficulty simply vanishes into thin air; it solves itself, easily and peacefully, as soon as Liturgy occupies again its rightful place in the mind and heart, in the

daily practice of the individual. Just as there can be no question of the necessity of private prayer and private devotions in the lives of all of us, so also there is no question of the position they should occupy in the spiritual scale, relative to Liturgical Prayer. The only question there can be, the only "problem," is how best to restore the proper balance, the proper positions to these two where they have been disturbed. If popular devotions have usurped the place of liturgy in the intelligence and in the sentiments of a parish or of a religious community, then that usurpation should be done away with, by means best adapted to local circumstances, and calculated to do no harm to the faith, the pious sensibilities of the souls concerned. Conversely, if there should be found (which we doubt) a number of liturgical enthusiasts who go so far as to condemn entirely all forms of popular devotions, that too is the other extreme to be gently but firmly corrected. But we repeat there is only one problem that should seriously concern our liturgical apostles, and that is, to make Liturgy once again the familiar, cherished property of our people. That done, your "devotions" will be seen to be taking care of themselves. For instance, the writer knows of a community of female religious who not long ago made a determined and thorough effort, under capable guidance, to "live the liturgical life" as fully and completely as their circumstances allowed. Frequent Sung Mass (Gregorian, of course, and all the Propers), the daily Breviary recited (on greater Feasts, sung) *digne, attente, et devote*—became the order of the day; and soon, lo and behold! all their difficulties had vanished. A heterogeneous collection of litanies, Rosaries, Stations of the Cross, visits to the Blessed Sacrament—private devotions that had become (with the passage of the years and because of the pious predilections of former Mother Superiors) *public* for them, simply had to be dispensed with, if for nothing else then for lack of time. True, these very valuable forms of piety are not neglected by the individuals concerned: they are practised still and with great fervor as often as time and circumstances allow. But the point to be noted is that they are no longer allowed to occupy the place of importance in their lives as a community of religious, that rightfully belongs to Mass and Office. And everybody is happy!

Just one more point before we close, about a phase of the Laach ensemble which should prove of interest to American liturgical enthusiasts. The close relationship that should exist between Liturgy and Christian Art is of course patent. It is but logical, then, that there should have grown up here at Laach a flourishing school of art. But it is an art that is as new and fresh and original (compared with the output of the past five-hundred years) as it is faithful to traditional Catholic and liturgical teaching. And needless to say, it is none the less welcome and inspiriting. Take for instance their latest product, the Crucifix of Christ the King. Occasioned perhaps by the introduction of the Feast into the Liturgy, it is however plainly inspired by an age-old Christian tradition, namely that we must not fail to emphasize in our worship the idea of Christ Triumphant and Glorified, whose painful sufferings and death won for Him and us that signal victory which Liturgy is ever *joyously* celebrating, even in the sombre ceremonies of Good Friday. The paintings in the Catacombs, for example, bear no trace of the harrowing bloody details of the Redemption idea which are so loved by artists of the medieval and renaissance periods, and which are generally accepted now as representing the feature most to be remembered and paid homage to. Perhaps the Laach artists in preferring the older "triumphant" Crucifixion motif to the modern one, have been influenced by what seems to be the great psychological need of to-day, namely, realizing once again the glad promise, the glorious possibilities of the Redemption mystery, as daily renewed by the Catholic Church in the midst of a world sinking into the depths of gloom, depression, despair. Anyway, there hangs to-day in each room of the fine new wing, built to house future students at the Academy, a Crucifix on which is found no writhing, agonized Christ, but Christ as if standing on a Throne, and clothed in kingly garments. A faint smile of victory lights up His noble countenance, His arms are outstretched, as if both to celebrate His Triumph and to invite us to join with Him therein.

This description will suffice we hope to give you at least a general idea of what is going on at Laach; and so we come to the end of our letter. But, as usual, there appears the need of

a postscript; some brief remarks seem called for after what has been said, as applying to the liturgical situation in America. Good progress is undoubtedly being made along two lines: liturgical music, and the diffusion of general liturgical knowledge. Attention is also being concentrated in some quarters upon the subject of sound liturgical art. But thorough-going *study* along the lines of Laach is as yet spasmodic, local, unorganized. Yet does it not seem that it is just this phase of liturgical activity that is most needed, and that must necessarily precede and accompany all other forms of the revival? Sound liturgical art must of course be revived; but it cannot, surely, be sound, unless it flows directly and naturally from sound liturgical principle and sound liturgical *practice*. Our people must indeed be taught to use the Missal and to "know what the Priest is saying" at Holy Mass and in administering the Sacraments; but this alone will never make them (especially those more talented and better educated) "liturgical" or "liturgically-minded" in the true sense. Simply translating the Mass prayers into English and giving them to the congregation is but the easiest and most obvious step: it must be followed up by a conscientious and systematic inculcation of dogmatic and historical facts bearing upon liturgical practice, if it is to do any permanent good at all. Even more necessary perhaps is this in America than in Europe. With us it is a question of building up an entirely new liturgical structure, whilst in Europe it means merely reviving traditions and practices lying dormant in the historic remains which litter the landscape, and which haunt the very atmosphere. Should we not, then, concentrate upon some such effort as the one exemplified by the Laach Liturgical Academy? What think you, clerical readers of THE ECCLESIASTICAL REVIEW?

If you need more convincing, *venite et videte*. Some of you perhaps are planning a trip to Europe. Put Laach in your itinerary; and if possible plan to spend six solid weeks there. Arrange, if you can, your affairs so that you may take the whole year's course beginning in November. Plunge for a year into the full liturgical life as lived by these good monks: join with them in their daily Office, enjoy the beauties of their splendid ceremonies and their Gregorian Chant so finely sung.

Observe how they spread liturgical knowledge to the world outside in a thousand ways: by writings, by liturgical retreats to priests and laity, by means of their refreshing art. See in addition other phases of the movement going on throughout the land: the Catholic youth of the country being gathered together on big feasts by Father Guardini for liturgical study and practice. The interesting experiment in parish instruction being conducted so successfully by the Augustinian Canon Pius Parsch near Vienna. A little knowledge of German will of course be essential; you have yet time to brush that up, and don't think you have to become an expert. The German used in the lectures at the Academy is of the very simplest, with a liberal sprinkling of Latin all the time; for of the ten students here at present, three are Americans, one a Frenchman, one an Englishman, and one a Spaniard. Charity forbids any aspersions being cast on the linguistic attainments of these foreigners; but be assured that if you come with only the merest smattering of *Platt-Deutsch* your problem will be handled with a sympathy that is as dexterous as it will be successful.

For further information, write to the Prior of Maria Laach, Father Albert Hammenstede O.S.B., b. Coblenz, Rheinland, Germany. He will be able to answer you personally, as he is a good English scholar.

W. MICHAEL DUCEY, O.S.B.

Maria Laach, Germany.

"SAINT PETER'S MEMOIRS": A REPLY.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I submit the following reply to an article, entitled "Saint Peter's Memoirs", which appeared in the August number of THE ECCLESIASTICAL REVIEW (pp. 126 ff.) from the pen of the late Father Donovan, S.J., of Limerick, Ireland?

Before replying, I should like to say that in the person of Father Donovan, whose death occurred 6 July, the cause of Catholic scholarship has lost one of its most brilliant and indefatigable champions. After taking his degrees at London University, Father Donovan taught the Greek and Latin classics at Stonyhurst College for a number of years. Forced

by weak health to give up his teaching, and even to abstain from such lighter work in the ministry as he had been able to do, he decided to use his vast knowledge of ancient and Hellenistic Greek in defending the Church against the ever-growing attacks of Higher Criticism. He published article after article, for the most part in the *Irish Ecclesiastical Record,* in which he tracked the vagaries of rationalist critics to their sources, and was able to show that certain theories regarding the New Testament in general, and the Fourth Gospel in particular, were without foundation. Father Donovan was fearless in exposing fallacies wherever he met them within his chosen field. His long and useful career came to a sudden end in his seventy-second year, in his native town in Ireland to which he had gone for his annual vacation.

And now for a word in self-defence. Father Donovan disliked the title of my new translation of the Gospel according to St. Mark, *The Memoirs of St. Peter.* His dislike has a little history. Just when my *Memoirs* were going through the press, he was preparing an article for the *Irish Ecclesiastical Record* in which he undertook to demolish a gratuitous assumption of certain rationalist critics that "Papias did actually make use of *apomnemoneumata Petrou* (*Peter's Memoirs*) to denote Mark's Gospel, and that he described John's Gospel as *apomnemoneumata tou presbyterou* (*Memoirs of the Elder*)."[1] Father Donovan was right in his contention that there is no historical warrant for that assumption, and it may even be doubted whether the name "Memoirs of Peter" as a designation of the second Gospel was ever in common use among the early Christians. But this admission regarding Papias and the early Christians has nothing to do with Father Donovan's further assertion that even St. Justin Martyr and Philosopher does not refer to the second Gospel as *Peter's Memoirs.* It is on this one point that my disagreement with Father Donovan centers. There is a passage in Justin's *Dialogue with Trypho* (106, 3) in which the following words occur: "And this fact (*sc.* Christ's changing Peter's name) is recorded in *his* memoirs".

[1] *I.E.R.,* Vol. 40, pp. 168-189. For the quotation, see p. 182.

The point of dispute is whether the pronoun *autou* (rendered *his*), coming after the mention of Christ and of Peter, refers to Christ or to Peter. In grammatical parlance, is the pronoun the subjective or the objective genitive? If objective, it refers to Christ; *sc.* "the memoirs or recollections about Christ"; if subjective, it refers to Peter; *sc.* "Peter's recollections (about Christ)". Now the fact of Christ's changing Peter's name is mentioned in St. Mark's Gospel (3: 16) and, I must hasten to add, "along with" the Boanerges incident (*meta tou kai . . . metonomakenai*), referred to in the same sentence, it is mentioned in St. Mark's Gospel *alone*. Scholars infer therefore that Justin knew the second Gospel, and that in this passage he refers to it as "his, that is, Peter's, memoirs".

This inference is practically, if not theoretically, certain if we take into consideration Justin's usual method of referring to the Gospels. Whenever in the *Dialogue with Trypho* he cites the authority of the Gospels, he calls them *apomnemoneumata tōn apostolōn,* "memoirs or memorabilia of the Apostles" or, sometimes, "of the followers of the Apostles". Matthew and John were Apostles; Luke and Mark were followers of the Apostles. It seems clear, therefore, that Justin conceived of our four Gospels as embodying — which they actually do — the recollections of the Apostles, that is, of responsible witnesses to "the words and works of Christ". In the case of Mark and Luke, who were not Apostles, their reminiscences were primarily based upon information received from the Apostles. Justin had, it would seem, a special purpose in so referring to the Gospels; for as he was addressing pagans and Jews, the word *euaggelion* or Gospel might have failed to convey a very definite idea of the true nature of these documents. On the other hand, if he used the word *memoirs,* which was the designation of a well-known literary genre among the Greeks, and styled the Gospels *memoirs of the Apostles,* he could hope that these documents would assume, in the minds of his readers, a certain official character, and hence could be used as a basis of argument.[2]

[2] See my *Memoirs,* p. 14.

How, then, are we to decide whether the genitive *autou* in Justin's *Dialogue* is subjective or objective? In default of any other evidence, we should, as I have said, fall back upon Justin's usual mode of speaking. It is evidently sound philology to interpret a writer's doubtful expression in the light of his general usage. Now, whenever Justin uses the word *memoirs* with a genitive, that genitive is invariably subjective; in other words, it invariably indicates the source of information, and not the person with whom the particular *memoirs* are concerned. The Gospels, as we know independently of Justin, "proceed from" or "owe their existence to" (Justin says *ginontai hypo;* see my *Memoirs*) the Apostles and *treat of* Christ. The phrase "his memoirs" in the passage cited above, implies therefore that Justin regarded the second Gospel as containing *Peter's* recollections about Christ. And with this description of the Gospel Justin merely falls into line with those other great witnesses to the Gospel of St. Mark, namely, Papias, Clement of Alexandria, Irenaeus, Eusebius, Origen, and St. Jerome. In fact, all Tradition cries out that St. Mark gives us in his Gospel the recollections of St. Peter about Christ.

Father Donovan would not have objected to the title of my book had he not, in his zeal for the truth, feared that rationalist critics might make capital out of it for their own gratuitous theories. I was aware, at the time I chose *The Memoirs of St. Peter* for my title, that Father Donovan disliked it; but I ventured to disregard his scruples, because the title seemed to me too precious an inheritance from the primitive Church to be thrown away merely because of some abuse that might be connected with it. "If present-day rationalistic criticism tries to make capital out of this language, in support of certain favorite theories, should this fact, regrettable as it is, have sufficient weight with us to induce us to discard once for all an ancient, well-bred, Christian designation of the second Gospel?" [3]

It is now clear why Father Donovan styles his essay in THE ECCLESIASTICAL REVIEW an *oratio pro domo sua.* Had he not committed himself, in the *Irish Ecclesiastical Record,* to

[3] See my *Memoirs,* p. 16.

the rejection of this attractive title for the reasons mentioned above, he would in all probability have taken more kindly to its retention, and not have embarked on a very hazardous attempt of proving *conclusively* that Justin did not call the second Gospel *Saint Peter's Memoirs.*

Father Donovan was probably not aware at the time of writing that very eminent Catholic scholars interpret Justin's reference to the *Memoirs* in exactly the same sense as I do. Père Huby [4] says: "St. Justin, author of the *Dialogue with Trypho,* who was writing in Rome toward the year 155, cites the second Gospel under the title of *Memoirs of Peter*". Professor (now Cardinal) Innitzer says: "Justinus der Mártyrer (nennt) das Evangelium geradezu die Memorabilien des Petrus". Père Lagrange [5] has this to say: "St. Justin ne nomme pas s. Marc, mais il est tellement persuadé que le second évangile représente la catéchèse de Pierre qu'il attribue aux *Mémoires de Pierre* un trait qui ne se trouve que dans s. Marc". Similar statements may be found in Heigl, Schaefer-Meinertz, Simon-Prado, etc. In his causerie in THE ECCLESIASTICAL REVIEW, Father Donovan touches on a few other matters connected with the subject under discussion, but as I consider these of minor importance, I may be pardoned for referring to them in this general way. After all, what I should like to say in this regard, is briefly summed up in several pointed statements in my *Memoirs,* pp. 14-16.

To sum up: It is historically certain that the second Gospel represents the memoirs of St. Peter, in the sense explained above, and it is *practically* certain that the expression *The Memoirs of St. Peter* is, in the words of the General Editor of the Science and Culture Series, "the unpretentious title which Justin the Martyr gives to the Gospel according to St. Mark".

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[4] *The Church and the Gospels,* p. 78.
[5] *Évangile selon s. Marc,* p. xxi.

MISSA PRO POPULO: PERSONAL AND LOCAL OBLIGATION.

Qu. Must the *missa pro populo* be said at all times by the pastor personally and in the parish church, or may it be said by another priest in place of the pastor under certain conditions?

Resp. Per se the obligation which canon 466 imposes upon every pastor, i. e., the pastor properly so-called, the *vicarius paroecialis* who has the actual charge of souls (for instance in a parish committed to religious) and the administrator (*vicarius oeconomus*),[1] to say the *missa pro populo,* is both *personal* and *local.* It must be said by the pastor himself and in his parish church (§ 4). He need not offer up a High Mass or any other Mass which may be attended by the majority of his parishioners. Thus, if these latter are celebrated by his assistants or by visiting priests, while he celebrates the *missa pro populo* without the attendance of any of his parishioners, he fully satisfies the obligation.

The above rule permits of various exceptions. In § 5 provisions are made for the case where the pastor is lawfully absent. In this event he is left a choice: the pastor may fulfil this obligation personally wherever he happens to say Mass, or he may have his substitute offer up the Mass *pro populo* in the parish church. In the latter case the substitute is not obliged to accept the obligation and, if he does, he is entitled to a stipend over and above his fee for the regular parish work he performs.[2] Here it is in order to call attention to canon 475 § 2 which ordains that even if the *vicarius adjutor* is authorized by the Ordinary to supply for the pastor entirely, and is therefore burdened with all the duties of the pastor, he is nevertheless not obliged to apply the Mass *pro populo,* which even then remains a duty of the pastor.

The obligation is moreover attached to the days assigned by law,[3] not indeed "ad finiendam sed ad urgendam obliga-

[1] Vermeersch-Creusen, *Epitome Iuris Canonici* (2. ed., Malines: H. Dessain, 1924), I, n. 508; L. Fanfani, *De Iure Parochorum* (Turin: Marietti, 1924), n. 362; A. De Meester, *Juris Canonici et Juris Canonico—Civilis Compendium* (nova ed. ad normam C. I. C., Bruges: Desclée, de Brouwer et Si, 1923), n. 845.

[2] Vermeersch-Creusen, *loc. cit.*

[3] Besides the Sundays and those holydays of obligation enumerated in Canon 1247, § 1, they include the suppressed feasts; in this respect the Code has not introduced any change. Cf. Pont. Com. ad C. C. authentice Interpretandos,

tionem," so that if he fails to apply the Mass *pro populo* on the specified days, he is bound to say the Mass on some other day.[4] But the pastor himself is not at liberty to postpone the celebration of this Mass to suit his purposes; only the local Ordinary can permit him to do so for a just reason (canon 466 § 3).

Since this obligation must be fulfilled on the days designated by the Church, an added reason for having another priest apply the Mass *pro populo* in his stead will be present whenever the pastor does not say Mass, e.g., because of sickness.[5] What if, for the days on which the pastor is obliged to apply his Mass *pro populo,* he has a special intention, e.g. the anniversary Mass for a parish society, a funeral or wedding Mass, *stipendium pingue,* etc.? The Sacred Congregation of the Council has at different times declared that these and similar reasons are not sufficient to justify the pastor in transferring his obligation to some other day.[6]

There would in these cases be reason for the Ordinary to permit the pastor to say the Mass *pro populo* on some other day, as was stated above.

CAN EX-RELIGIOUS BECOME PASTORS?

Qu. Are religious who are secularized deprived of the right to become pastors?

Resp. In 1909 the Congregation of Religious published a decree which according to its own words was intended to shut off pretexts for religious seeking secularization, by closing certain positions to them.[1] The restrictions of the decree are slightly modified in canon 642, which does not exclude secularized religious from obtaining all parishes. It does exclude

17 February, 1918, ad II—*Acta Ap. Sedis,* X (1918), 170. The list was republished by the S. C. C., 28 December, 1919—*Acta Ap. Sedis,* XII (1920), 42-43.

[4] Vermeersch-Creusen, *loc. cit.*; Fanfani, *op. cit.*, n. 367; De Meester, *op. cit.*, n. 847, c).

[5] Vermeersch-Creusen, *loc. cit.*; Fanfani, *op. cit.*, n. 367; De Meester, *op. cit.*, n. 846.

[6] Gasparri, *De Sanctissima Eucharistia* (Paris: Delhomme et Briguet, 1897), I, n. 521-534; De Meester, *op. cit.*, n. 846.

[1] Decretum quo speciales clausulae apponuntur indulto saecularizationis, viris religiosis deinceps concedendo, 15 June, 1909—*Acta Ap. Sedis,* I (1909), 523.

them from some, viz., from any benefice [2] in the cathedral, as also those in any basilica, whether major or minor. Since recently several parish churches in this country have been elevated to minor basilicas, our bishops cannot promote secularized religious to them. However, canon 642 applies only in the following cases:

(a) It affects all former members of any religious institute whatsoever, whether it has solemn or simple vows, whether it is *iuris pontificii* or *iuris dioecesani.*

(b) It excludes from the respective offices only those religious who had taken perpetual profession or those who in an institute that takes only temporary profession had been under these temporary vows for more than six years.[3]

(c) Only those religious who of their own accord sought and obtained the dispensation from their vows are incapacitated;[4] canon 642 does not apply to expelled religious, who, however, if they are in major orders, *ipso facto* incur suspension reserved to the Holy See (canon 671 n. 1).

(d) It incapacitates only those religious who had been in major orders before they were secularized.[5]

(e) Finally, the disabilities enumerated in canon 642 affect those religious also who were secularized before the Code went into effect.[6]

PAPAL RESERVATION OF APPOINTMENT TO PARISHES.

Qu. Has the Holy See reserved to itself the right to appoint to a parish made vacant by the death of a monsignor?

Resp. Canon 1435 § 1, n. 1 reserves to the Holy See the right to confer all benefices, including parochial benefices, made vacant not only by the *death,* but also by the *promotion, resignation* or *transfer* of (among others) those of the household, even if only honorary, of the Pope at the time of the vacancy ("Familiarium, etiam honoris tantum, Summi Ponti-

[2] Practically the only benefices in this country are those of the pastor.

[3] Canon 642, § 2. S. Goyeneche, "Consultationes", *Commentarium pro Religiosis,* V (1924), 26-28; *Jus Pontificium,* XI (1931), 110.

[4] Goyeneche, *loc. cit.* [5] Goyeneche, *loc. cit.*

[6] Pont. Com. ad C. C. authentice Interpret., 24 November, 1920, de religiosis ad V—*Acta Ap. Sedis,* XII (1920), 575.

ficis tempore vacationis beneficii"). There are several points in this phrase that call for elucidation.

1. Practically the only benefices found in this country are parishes. Therefore, given the other conditions, American parishes will be reserved to the Holy See and cannot validly be conferred by the local Ordinary (canon 1434).

2. Practically, there can be question only of parishes held by *honorary* members of the papal household.

3. Who are these? They embrace:

I. Protonaries Apostolic *ad instar* and *titulares* or *honorarii*. However, among them another distinction is necessary: (a) Some acquire this honor in virtue of an office they obtain, e.g., the vicar general is raised to the dignity of a titular protonotary apostolic:[1] when they vacate a benefice, the latter is *not* reserved to the Holy See.[2] (b) Others obtain such a prelacy as a personal honor: the benefices which they vacate are reserved to the Holy See.[3]

II. Other monsignori are honorary domestic prelates or honorary papal chamberlains: whatever benefices (including parishes) they hold are reserved to the Holy See when they become vacant by the death, promotion, resignation or transfer of those domestic prelates or papal chamberlains. However, these two classes do not obtain their honorary prelacy for their whole life, but only for the reign of the Pontiff who honored them. Because this distinction is not kept in mind, much confusion is put into the last words of canon 1435 § 1, n. 1; in reality it makes these words easily intelligible, as the following shows:

4. The phrase *Summi Pontificis tempore vacationis beneficii* refers only to the word *Familiarium*. At the death of the Pope who bestowed the honor of "Domestic Prelate" or "Papal Chamberlain", these honorary prelates lose that honor and, unless they are reappointed by the new Pope, they cease to be monsignori. Now:

[1] Pius X, motu proprio *Inter multiplices*, 21 February, 1905, n. 62—*Fontes*, n. 665.

[2] *Op. cit.*, n. 44, 72.

[3] *Ibidem*. Cf. G. Cocchi, *Commentarium in Codicem Iuris canonici*, Lib. III, partes IV–VI (Turin: Marietti, 1924), pp. 243-244; M. Pistocchi, *De Re Beneficiali* (Turin: Marietti, 1928), pp. 185-186; F. M. Cappello, *Summa Iuris Canonici* (Rome: Universitas Gregoriana, 1930), II, 487.

I. If a "Domestic Prelate" or "Papal Chamberlain" dies or resigns, is promoted or transferred *during the reign of the Pope who conferred* that honor upon him, the benefice (parish) he vacated is reserved to the Holy See.

II. If, however, the Pope who raised him to that honorary prelacy died before the prelate vacated his benefice (parish) and the new Pope did not renew that honor for him, he is at the time his benefice becomes vacant no longer a *familiaris* of the reigning Pope and therefore the benefice (parish) he vacated is *not* reserved to the Holy See.[4]

Since the Holy See is not expected to be conversant with the qualifications of candidates, the Apostolic Datary recently outlined the manner in which Ordinaries should proceed when requesting the Holy See to make an appointment reserved to it.[5]

DIVINE OFFICE MUST BE SAID IN LATIN.

Qu. On days when the Litanies are prescribed as part of the priest's Office, as on Rogation Days, would a priest be justified in not repeating them, if he had already recited them in the vernacular in the parish church or in some convent chapel where he had celebrated Mass?

Resp. The recitation of the Litanies in the vernacular on Rogation Days does not fulfil a priest's obligation. See Prümmer's *Theologia Moralis,* Tomus II (editio tertia), first lines of p. 305: "Si quis recitat Officium Divinum in alia ac in lingua latina, e.g. psalmos in lingua hebraïca, aut Litanias vel Vesperas in lingua vernacula cum populo, non satisfacit obligationi suae."

Sabetti-Barrett, edition of 1931, gives the same answer (on page 501, quaeritur 6°) and quotes a decision issued by the Sacred Congregation of Rites, 3 July, 1904: "An Sacerdos in

[4] N. Hilling, "Was bedeutet der Zusatz 'tempore vacationis beneficii' in can. 1435, § 1 CJC?", *Archiv für katholisches Kirchenrecht,* CIV (1924), 282-287; S. Sipos, "Quid significent verba 'tempore vacationis beneficii' in can. 1435, § 1, n. 1, CJC?", *op. cit.,* CVI (1926), 575-576; A. Vermeersch, "De verbis can. 1435, § 1 'tempore vacationis beneficii'", *Periodica,* XXI (1932), 160*–161*; Pistocchi, *op. cit.,* p. 185, Vermeersch-Creusen, *Epitome Iuris Canonici* (4. ed., Malines: H. Dessain, 1929), II, n. 767, 2; A. Blat, *Commentarium Textus Codicis Iuris Canonici,* Lib. III, partes II–VI (Rome: Ex Typographia Pontificia in Instituto Pii IX, 1923), p. 419.

[5] Dataria Apostolica, *Normae servandae ab ordinariis in impetranda ab Apostolica Sede collatione beneficiorum,* 11 November, 1930— *Acta Ap. Sedis,* XXII (1930), 525-526.

lingua vernacula Officium Divinum Breviarii Romani, e.g. Nativitatis Domini, defunctorum, etc., cum populo peragens, vel Litanias Sanctorum in processionibus Rogationum eadem lingua persolvens, teneatur has partes Breviarii Romani in lingua latina iterum recitare?—Resp. Affirmative."

APPLYING INDULGENCE FOR SAYING ROSARY BEFORE BLESSED SACRAMENT.

Qu. Does the plenary indulgence attached to the recitation of the Rosary before the Blessed Sacrament mean that, if this indulgence is to be applied for a poor soul, the Rosary must be offered for that soul, or may the Rosary be applied for another intention?

Resp. Canon 930 of the Code declares that all indulgences granted by the Sovereign Pontiff (unless it is otherwise prescribed) may be applied by the faithful to souls in Purgatory.

This application may be made not only to the poor souls in general, but to certain ones in particular. This requires a special intention distinctly formed (Ayrinhac, *Legislation on the Sacraments,* p. 289, No. 248).

Accordingly, in order to apply to a certain soul in Purgatory the plenary indulgence attached by Pius XI to the recitation of the Rosary before the Blessed Sacrament, we must specifically mean to do so; but this principal and predominant intention is not incompatible with secondary intentions which in our mind will be subordinated to the principal one; just as when a priest says Mass for a special intention determined by the person who gave the stipend, he may, at the same time, pray for many accessory and subordinate intentions.

MEDITATION ON MYSTERIES OF THE ROSARY.

Qu. Must the meditation on the mysteries required to gain the indulgence of the Rosary be continuous, or is it sufficient if the mystery is reflected on once while the decade is being said?

Resp. Meditation on the mysteries of the Rosary required to gain indulgences need not be continuous; it is enough to reflect on the mystery once when starting a decade. Moreover, people who, on account of ignorance or for other reasons, are not actually able to reflect on the mysteries, may gain the indulgence without such meditation. See Tanquerey, Appendix de Indulgentiis, edition of 1930, No. 656, A, (c).

Criticisms and Notes

FATHER DAMIEN. By Piers Compton. Foreword by Archbishop Goodier, S.J. B. Herder Book Co., St. Louis. Pp. 200.

This popular life of Father Damien is written without the turbulence of excessive praise, but with the vividness of tempered affection and thorough knowledge. The author properly adds as an appendix the complete text of the immortal letter of Robert Louis Stevenson who insured by it degrading fame to an unhappily mistaken man, Father Damien's critic.

One can hardly count the martyrs, heroes and heroines in our foreign mission fields. But Father Damien's name stands out in singular eminence. It may serve to promote reverent admiration for him and sustain his quiet idealism by calling attention to the main features of his life. We are of one mind with His Excellency Archbishop Goodier who says in his Preface "It is a terrible story, but it is also a romance, one that the pen of Robert Louis Stevenson has made immortal so that we can almost forgive the man whose slander stirred Stevenson to write it." It would have been a great advantage, had the author added a bibliography on Father Damien. No sources are given. For this reason a list of sources is added to this sketch of his life.

Father Damien (Joseph De Vuester) was born at Tremeloo, Belgium, 3 January, 1840. His father was a Flemish farmer in moderate circumstances. He was the sixth of seven children. His early education was gained in the village school. In 1857 he was sent to a little college at Braine-le-Comte. Two years later he became a member of the Congregation of the Sacred Hearts (Picpus Fathers) as a Brother. An older son of the family was then preparing for the priesthood in the same community. As the defects in Damien's earlier education were overcome, he was sent to the novitiate of the community in Paris and the prospect of becoming a priest was opened to him. He studied Philosophy and Theology at Louvain, 1861 to 1863. The elder brother Pamphile was about to go to the Sandwich (Hawaii) Islands as a missionary but was prevented from doing so by illness. Damien volunteered to take his place, although his theological studies were incomplete. He departed for the Islands in 1863 and was ordained to the priesthood in Honolulu in 1864. The following nine years were spent in missionary work among the Islands where he occasionally met and dealt with cases of leprosy. The Hawaiian government had introduced the policy of enforced segregation of lepers at Molokai in 1865.

Rigid enforcement was not arrived at until 1873. During this period missionaries had gone occasionally to the Island. Damien volunteered his services as a resident missionary in the belief that the outcome would be fatal to him. He reached Molokai in May, 1873. There were at that time six hundred lepers in the colony and about two hundred of them were Catholics.

The condition which Damien faced was indescribable. There was no effective governmental control of the group. Such religious work as had been undertaken was socially ineffective. Lack of order, together with the isolation and hopelessness of the lepers, had brought about physical, moral and social conditions that beggar description. Selfishness and brutality prevailed. Moral standards of any kind were largely disregarded. Housing and hygienic conditions could not have been worse. The water supply was inadequate to a degree that hindered all pretence of cleanliness. The condition was one of anarchy. The saying was common, " In this place there is no law."

Father Damien began his labors with swift and strong decision and large views. Not content with spiritual ministrations, he created social order, caused the construction of a water system which assured an adequate supply, improved housing conditions, forced respect for moral standards, gained larger governmental grants of food and clothing, provided reverent care for the dead, improved medical service and hospital equipment. Damien's reports to the Hawaiian government and his energetic insistence won the authorities to intelligent solicitude which was expressed by a decoration conferred by the Queen.

Damien contracted leprosy in 1884, after eleven years of service. The disease did not impair his power or interrupt his work seriously until shortly before his death, 15 April, 1889. At that time five churches and schools had been constructed and a small number of priests and Franciscan Sisters were helping him in his work. He had met much opposition from some officials and from members of the leper colony who rebelled against the social and moral discipline that he had aimed to establish. Nor did he lack criticism from his own brethren in religion. His critics regarded him as over-bearing, officious and obstinate. The records do not indicate entire freedom from these traits. It is difficult to determine how far these were demanded by the dreadful conditions which Damien faced wherein all of the factors of it were a challenge to decent social order, and resources in means and leadership were so inadequate. However that may be, Damien shrunk from no effort, sacrifice nor personal danger which may have been associated with his heroic work. Aside from his achievement in the leper colony, he is credited

with having forced the problem of leprosy upon the attention of the world. England furnishes proof of this. A national committee was created and the Damien Institute was founded for the study of leprosy. A monument to Damien was erected.

Damien's character and work had attracted wide attention during his lifetime. Charles Warren Stoddard wrote his impressive *The Lepers of Molokai* before Damien died. An attack on his character and work by a Protestant minister in Honolulu drew from Robert Louis Stevenson his well known Letter in defence of Damien in February, 1890, shortly after the death of the latter. Stevenson had visited the colony and had conceived profound admiration for Damien's character and work. This letter did much to make Damien a world figure. Dr. Nicholas Senn, a distinguished physician of Chicago, stirred the interest of the medical world in the services of Damien by an article in the *Journal of the American Medical Association,* 27 August, 1904, after a visit to the colony. The vindication of Damien's character was complete and the appreciation of his work was placed upon foundations that are enduring.

The History of the Catholic Mission in Hawaii, by Reginald Yzendoorn, SS.CC., contains, in Chapter XVII, an authoritative record of Damien's life and work which is well documented. It was published by the Honolulu *Star Bulletin* in 1927.

Life and Letters of Father Damien, the Apostle of the Lepers, published by the Catholic Truth Society of London in 1889 was edited by his brother, Pamphile de Vuester.

Other sources are:

Father Damien, by Edward Clifford, Macmillan, 1889.

Father Damien, An Open Letter by Robert Louis Stevenson, Sidney, 1890.

Father Damien, by May Quinlan.

The Lepers of Molokai, Charles Warren Stoddard, Notre Dame Press, (No date given.)

The archives of the Mother House of the Fathers of the Sacred Hearts in Belgium and the records of the Board of Health of Honolulu contain much material.

Numerous references to further sources including newspapers may be found in the *History of the Catholic Mission in Hawaii* above mentioned.

See also Tauvel, *Father Damien,* London, 1904, and Arthur Johnstone's *Recollections of Robert Louis Stevenson,* in the Pacific, London, 1905.

THE IDEALISTIC ARGUMENT IN RECENT BRITISH AND AMERICAN PHILOSOPHY. By G. Watts Cunningham. The Century Co., New York and London. 1933. Pp. xii+547.

Professor Cunningham of Cornell University has dedicated his book to the memory of James Edwin Creighton, under whom he studied idealistic philosophy. The present volume constitutes one of the Century Philosophy Series. The author informs us in the preface to his book that it does not pretend to be a general history of British and American idealism. The purpose of his writing he states as follows: "The sole aim of the study is to give a somewhat detailed account, both expository and critical, of the chief arguments in support of an idealistic metaphysics expressed by British and American philosophers since the middle of the last century." However, one notes that no living author has been included. From this it appears that the author's study is neither complete nor exhaustive. Professor Cunningham has devoted the first part of his volume to an exposition of the most distinctive tenets of such noted British representatives of the idealistic current of thought as James Frederick Ferrier, Thomas Hill Green, John Grote, Francis Herbert Bradley, Bernard Bosanquet, Andrew Seth Pringle-Pattison, James Ward, John McTaggart, Ellis McTaggart, Viscount Haldane, and the American thinkers Josiah Royce, James Edwin Creighton, George Holmes Howison, and Borden Parker Bowne. Necessarily the expository portion of the volume is reduced to summaries from the principal writings of these thinkers.

The second part of the work is exclusively critical. Instead of furnishing a critique of each individual author in the order followed in the first section, Professor Cunningham has taken the doctrines of all idealists together and classified them for the express purpose of discussing them critically. Thus in his fourteenth chapter, which is the first of the second or critical part of his book, he examines the various types of idealism. He points out that it is erroneous to suppose that idealism is a philosophical doctrine which denies the existence of matter, for in that case not one of the thinkers named above could be included among the idealists. Still he admits that idealism in general regards mind as of basal logical significance. One must remember that idealists differ as to the nature of mind and its relation to matter. It is interesting to note Professor Cunningham's definition of idealism: "Idealism is that philosophical doctrine which undertakes to show that, in order to think matter or the spatio-temporal order of events in its ultimate nature, we are logically compelled to think mind or spirit along with it as in some sense foundational to it" (p. 339). It is obvious that this definition

is wide enough to include almost every variety of idealism. We detect that the common characteristic of all idealists, at least of those whose tenets the author examines, is their accentuation of the mental or spiritual rather than the denial of the material, whatever that may be. From this it becomes apparent that if idealists are to be classified this must be done on the basis of their views of spirits, or the spiritual world. On this foundation the author divides idealists, first into spiritualists and dualists, and secondly into monists and pluralists. After all, this division is convenient enough, especially when judging thinkers who are no longer among the living, for they cannot modify their doctrines.

After examining and evaluating the various formulations of the idealistic argument, namely, the epistemological, the ontological, and that which is denominated *a contingentia mundi*, Professor Cunningham shows his preference for the third attitude or position. He asserts that " the presuppositions of the epistemological and ontological types of argument cannot stand ". Thus the author does not hesitate to adopt a view and assume a position which, one may believe, will be shared by many others. Professor Cunningham has render a valuable and meritorious service to all who are interested in recent philosophy in Britain and our own country. He has patiently waded through the immense accumulation of idealistic literature and condensed it successfully into a succinct statement of idealistic metaphysics. One must observe that the author's work rather takes for granted that the reader already possesses at least a general preliminary knowledge of the principal idealistic movements and currents of thought. He has written the most adequate presentation and the most able exposition and discussion of recent idealistic trends that has come to our hands. The book is to be most earnestly recommended to all serious students of modern philosophical thought.

THE HISTORY AND LITURGY OF THE SACRAMENTS. By A. Villien. English Translation by H. W. Edwards. New York: Benziger Brothers. 1932. Pp. x+374.

Readers of the *Revue du Clergé Français* will recall the series of articles wherein the Abbé Villien traced the history of ceremonies and customs connected with the administration of the Sacraments. Those articles, with some additional matter, constitute the present volume. The title is not quite apt, since, as the author himself points out in the preface, " the reader will not find in these pages a history of the Sacraments," but an exposition of the development of the rites, ceremonies and usages associated at various times with

the administration of the Sacraments. This observation applies also to the titles of some portions of the work, particularly to the chapter on the Eucharist, which is confined to the ceremonial of the *reception* of the Eucharist, i. e. to Holy Communion.

Within the field thus delimited, however, the author has accomplished his task extremely well. He has wisely adopted a conservative method, avoiding as far as possible the presentation of mere theories and the minute discussion of controverted points. Basing his study on the writings of acknowledged masters of liturgical science, he has gathered what may be regarded as accepted conclusions and arranged them clearly. While the professional student will discover here nothing that is strikingly novel, the priest or lay person seeking instruction, either for himself or for others, will be amply repaid by a careful perusal of the volume. Moreover, it will serve admirably as an introduction to a more thorough study of the subject, such as might be based on Chandon's standard and classic *Histoire des Sacrements*.

AURELII AUGUSTINI CONFESSIONES. Translated into Slovenian by Professor Anton Sovrè, with Notes and Commentary. Preface by Professor Jakob Solar; Celje, Yugoslavia: Publishers, Druzba sv. Mohorja. 1932. Pp. xix+285.

Lovers of St. Augustine and admirers of his classical works will be pleased to learn that his monumental *Confessions* have been translated into yet another language. St. Augustine belongs to the world, not to any age or nation. We have seen no edition of the *Confessions* surpassing the beautiful external make-up of this latest translation. The book is about 8 x 12 "; the *de luxe* edition is in heavy, pig-skin binding (otherwise, in cloth), printed in heavy type on fine, snowy-white paper, with the title *Aurelii Augustini Confessiones* in red across the top of each page. The margins were purposely made wide, so that no word need be split at the end of the lines. Along the left margin the author sets down the various references to the numerous works from which St. Augustine drew. These references are given in their complete form at the end of the work. From page 251 to page 262 we find a Word Commentary, which shows that the author is thoroughly acquainted, not only with classical and Patristic Latin, but with the literature of practically every modern language in this field as well. A complete *Index of Contents* follows at the end. So much for the general make-up of the work.

It would be entirely beyond the possibilities of a short review to examine and criticize the contents, the translation, and the Com-

mentary of the work. Suffice it to say that the language into which it is cast is of such high quality that the *Confessions* in this new dress will without question remain a classic in Slovenian literature. We have compared the work with several English translations of a more popular sort, such, for instance, as E. B. Pusey's, and have found the new translation easily as good, if not really better. Professor Sovrè's work deserves high praise, such as in truth the Slovenian and German literary and classical reviews give it.

Professor Šolar, to whose inspiration the author ascribes the inception of the work, and to whom he expresses indebtedness as regards the style and language, writes a masterly Preface anent the almost unbelievable greatness of Augustine's genius. Not only did the great Saint of Hippo, he points out, *think* upon the problems troubling his day, but he *lived* these amid the antithetic forces that at one time or another of his life claimed the support of his genius. It was in this fire that Augustine's great mind and heart were purged; and largely only because of this did his works influence all the centuries that followed his day. He understood human nature, experiencing its problems and yearnings; he understood through his own life where at last man must look for a solution of these problems and for the peace that he craves: for, he had written, "Thou hast made us for thyself, O Lord, and our heart is restless until it reposes in Thee."

Readers of THE ECCLESIASTICAL REVIEW who are interested in Slavic literature, or who can read Slovenian, ought not to miss this really fine work.

SIR BERTRAM WINDLE: A MEMOIR. By Monica Taylor, S.N.D., D.Sc. New York: Longmans, Green and Co.

The subject of this biographical memoir was well known to American readers as a prominent apologist of the Church in her attitude toward scientific theories. Perhaps the most frequent theme of his numerous articles in this field, as might be expected from his extensive anatomical studies, was the theory of evolution from the Catholic viewpoint. Motivated by a high religious purpose he endeavored to conciliate the honest non-Catholic scientist, to expose the dishonest one and to strengthen the faith of the wavering Catholic by making clear that there was no opposition between the established facts of science and the teaching of the Church. One often wished, however, that Sir Bertram Windle had given us a more positive, constructive account or synthesis based on his own wide knowledge and experience. He extended his survey, however, to general science and his important studies culminated in the publication of *The Church and Science.*

It can truthfully be said that Windle placed apologetics in this much discussed topic on a high plane. He was a scientist—not solely a popularizer of science—and he revealed such urbanity in dealing with an opponent that his work was doubly effective.

During this fruitful period, the last decade of his life, Sir Bertram was professor of philosophy at St. Michael's College, Toronto. In addition to his regular lectures at St. Michael's, he gave during the winter season a series of public lectures at the University of Toronto on a wide range of subjects. His platform appearances increased in popularity with each succeeding year. He was an ideal lecturer and his services were soon in demand in many cities of the United States.

The great service which Windle rendered during a decade on this continent was built upon a foundation laid by arduous work in the British Isles. Sister Monica Taylor in this "Memoir" gives a detailed record of it based upon a collection of family papers, diaries and personal letters. The author has given us an insight into the remarkable versatility, astounding energy, and profound spirituality of this cultured man.

Here are listed the titles of his valuable contributions to comparative anatomy, teratology and anthropometry. This scientific period of his career was passed at Birmingham where he was Dean of the Faculty of Medicine in the University which he was largely instrumental in organizing.

With his appointment as President of Queen's College, Cork, Windle's investigation in pure science came to an end. But along with his administrative work he continued to be the inspiring teacher and admirable lecturer. His interest in archeology and ethnology began in early life, later led to worthy contributions, and withal he was able to give attention to problems of primary and secondary education then agitating the citizens of his country.

In the political turmoil in Ireland during the latter part of the Great War, Windle, who was evidently a very sensitive and temperamental man, found the environment of Cork less congenial, though he apparently had done much to create a sentiment favorable to autonomy in government. He gladly accepted the offer from St. Michael's College in Toronto and thus entered upon the third phase of his career.

The personal letters which the author has collected for this biography give an insight into the character of the man as well as a record of his diversified interests. It is the record of a full and fruitful life.

DER GROSSE HERDER, Nachschlagewerk für Wissen und Leben. Vierte, vlölig neubearbeitete Auflage von Herders Konversations Lexikon. Fünfter Band, Ganter bis Hochreleif. Freiburg im Breisgau, Herder & Co. G. m. b. H. Verlagsbuchhandlung.

Herder moves on with commendable rapidity toward the completion of his great encyclopedia *Der Grosse Herder*. The fifth volume, Ganter-Hochrelief, contains 1680 columns, 840 pages. One can but speak again of the excellence of workmanship and enormous field of cultural knowledge that make the entire project so significant. The present volume is more than modest in its very brief reference to the Herder family and the publishing house. Among the articles that attract attention are those treating Geld, Gold, Gewissen, Goethe, Glacke, Gott, Gefängniswesen, Griechen, Gehirn, Glaube. All of the illustrations and photographs stand out in very clear definition. The illustrations in color are superb. One might mention in particular those that accompany the account of poisonous and health-giving plants—Giftpflanzen, Heilpflanzen.

FREDERICK OZANAM. By the Rev. Henry Louis Hughes, B.A. (Oxon), D. Litt. B. Herder Book Company, St. Louis. Pp. 191.

This very attractive short life of Ozanam is intended evidently to make a popular appeal and it does it most successfully. There are no footnotes. The question of sources does not occur to one. In fact the author goes so far as to omit any list of Ozanam's writings. He was the author of eleven volumes. It would have been an advantage perhaps to have listed them.

The book within its self-imposed limitations is well done. A fine sense of proportion results in a symmetrical picture. It is difficult to sketch conditions in France during Ozanam's lifetime—1813 to 1853. The crushing of monarchical and political institutions, the consequences of revolutions, weakening of the Church and the rise of rationalism, division within the Church itself, between those who looked forward and those who looked backward, furnish a background that is not easy to trace. Father Hughes has done it well. The character of Ozanam stands out. Gifted, enthusiastic, highly sensitive, intense, profoundly Catholic, sympathies as broad as the world, a scholar of the very first order, he gave initial impulse to the Society of Saint Vincent de Paul and today his name is known and honored in forty nations. Steps have already been taken toward the canonization of Ozanam.

Literary Chat

THE ECCLESIASTICAL REVIEW gladly calls attention to the Catholic League for Social Justice and recommends it to all who wish to contribute to the solution of the staggering problems of social justice. This League was formed in September, 1932, by fifteen laymen who met for that purpose in New York City. The outcome was the creation of the League whose purpose, method and spirit are indicated by the following resolution:

"In order that I may be enrolled as a Crusader in the *Catholic League for Social Justice in the Archdiocese of New York*, I desire to file this, my resolution:

"I resolve to inform myself on Catholic doctrine on Social Justice, to conform my life to its requirements and to do everything in my power, in my home and religious life, in my social and business contacts, to promote its principles.

"Realizing that I cannot keep this resolution faithfully without Divine help, I further resolve, as nearly as possible, to hear Holy Mass twice a week (once besides Sunday), and daily if possible; and to receive Holy Communion at least once a month and weekly if possible, to attain Social Justice in the United States."

In a word, the League associates in a spiritual and social companionship those who wish to lift their lives out of the pagan and materialistic drift and give to them a Christian direction under the leadership of the Holy Father and the authoritative social teaching of the Church. There are no meetings. There are no dues. An obligation is assumed for personal life which puts it in harmony with the spirit of Christ. No one need apologize for this or explain why it is attempted.

The League is approved in a majority of the dioceses of the United States. It has the sanction of the Holy Father. The Honorable H. A. Wallace, Secretary of Agriculture, speaks of it as follows:

"When the *Quadragesimo Anno* of Pius XI was first published, I was much impressed by it, and since then I have had occasion to refer to it frequently. I have discussed it with others here in Washington, and they have agreed that it is a remarkably penetrating and timely document. If we cannot absorb the message of social justice and learn to practise it in our daily affairs, then the outlook for our civilization is surely dismal. If we are to give reality, on the other hand, to the phrase 'social justice', the Churches must assume a more aggressive leadership in awakening the conscience of society than they have in recent years. The organization of your League for Social Justice is significant and welcome news, and I hope that much may come of it."

Full information will be sent to inquirers by Mr. Michael O'Shaughnessy, Secretary, Catholic League for Social Justice, New Canaan, Conn. Bulletins are issued from time to time. Information as to activities and study clubs and the like will be sent upon inquiry. The address of the Catholic League for Social Justice in the Archdiocese of New York is 30 West 16th Street, New York City.

THE ECCLESIASTICAL REVIEW has much pleasure in calling attention to the aims and activity of the "Catholic Poetry Society of America". It originated through the action of a committee representing *The Catholic World*, *America* and *The Commonweal*, in 1931. It was found that the three publications receive annually letters from over eight hundred persons submitting their work for publication. A surprising number of local groups is found throughout the United States. Forty-two states and five provinces of Canada are represented in the membership. All of this indicates a vitality that warrants the creation of the national body. A model constitution for local units is suggested in the May 1932 *Bulletin* of the Society. One of the purposes cherished by it is the foundation of a magazine of verse to be undertaken when times are more favorable. The general purpose is to promote a Cath-

olic poetic movement and tradition, to create a common ground of discussion for poets, critics and those in the field of poetry, and to coöperate in the general advancement of Catholic art and culture in the United States. Membership is not limited to writers. Anyone interested in its general purpose may become an active member. The Very Reverend Charles L. O'Donnell, C.S.C., of Notre Dame University, is President; John Gilland Brunini is Secretary. The address is 327 West 108th Street, New York City.

A collection of all the pronouncements of the Holy See on Catholic Action has been published under the title *L'Action Catholique*. (Maison de la Bonne Presse, 5 rue Bayard, Paris.) The volume is mainly composed of translations from the Italian collection, *Pio XI e l'Azione Cattolica*, which appeared in 1929, but it also includes the Roman declarations on the subject since that date. The total number of documents is 120, occupying 401 pages, and representing Encyclicals, Motu Proprios, Autograph Letters, Consistorial Allocutions, other Papal addresses, Acts of the Roman Congregations and of other Roman authorities. The last 140 pages consist of two long appendices, presenting *Actes de S. S. Pie XI*, from June, 1931, until September, 1932, and comprising Encyclicals, Letters and Discourses. A cursory reading of the table of contents is sufficient to indicate the astonishing number and variety of the pronouncements and documents that have come from Rome within a decade on this very fruitful theme of Catholic Action.

A systematic discussion of the idea and the Papal pronouncements is presented in *L'Action Catholique, Essai de Synthèse*, by Paul Davin, S.J. (Librairie Bloud and Gay, Paris). The greater part of the work deals with the definition and the four "causes" of Catholic Action and its relation to the various departments and aspects of Christian conduct and life.

A new work on Newman is by no means surprising. He is contemporary with every decade, the incarnation of eternal issues that permeate the years. The Oxford Centennial has aroused universal interest in him and in the Movement. The enormous output of literature to which it has given occasion revives and will support the memory of the great Cardinal and thereby make happy the uncounted ranks of those that love him. These remarks are prompted by the appearance of the volume *Cardinal Newman and Oxford*, by J. M. Flood (Ivor Nicholson and Watson, 44 Essex Street, Strand, W. C. 2, London, 1933. pp. 283).

The work is chiefly a study of Newman's life at Oxford. The author feels that less attention has been paid to this period than to any other in Newman's life. The story is told with great sympathy and it rests largely on Newman documents themselves, chiefly his letters.

Ordinarily we do not understand things while they are happening. We wait for the settling processes of time in order to gain perspective. But much that is precious is lost in this way. The intangible and ungathered items that really make one's life are in great measure lost. For life is made up of little things rather than big ones. One in close touch with the career of a man or an organization that is becoming significant knows well that countless little details will be lost from historical records, although they were determining factors at their time. Even when historical research reconstructs great figures and great movements with infinite and patient detail the capacity to reconstruct scenes and to understand fully is lost within a generation. Contemporaries might have seen clearly. Posterity will at best see dimly. This new volume does much to recreate atmosphere and bring Newman very near in a human way to his reader.

The Rev. Dr. Francis J. Haas, Director of the National Catholic School of Social Service, and author of a scholarly work, *Man and Society*, has published in pamphlet form three addresses in which he interprets Catholic doctrine on industrial problems. (*Rights and Wrongs in Industry*, pp. 32, Paulist Press, 401 West 59th Street, New York City.) Dr. Haas has reduced to smallest possible compass the teaching of the Papal Encyclicals, a

sketch of the industrial crisis and the constructive plan that merges moral and economic essentials in a practical policy of reform. The similarity of the essentials of the New Deal and present policies in industrial recovery on the one hand and the Papal teaching on the other hand have not escaped notice. On the contrary, it has been widely commented on. In view of this the priest can hardly find himself excused from some measure of obligation to understand our social problems and efforts at reform. Literature is abundant in every form, from the simplest pamphlet to the learned commentary. The skilled hand of Dr. Haas has given us in this publication one of the most serviceable presentations to be had. It will not do much for a superficial reader who dislikes thinking and shelters himself among narrow sympathies, but one who takes it up thoughtfully, bringing information and imagination to his assistance, will find the pamphlet most helpful.

The Rev. J. A. McClorey, S.J., has published twelve sermons in a volume of 192 pages. (*Figures in the Drama of Salvation*, B. Herder Book Co., St. Louis.) His themes are Confidence, Temporalities, Penance, Contrition, Faith, Brotherly Love, Skepticism, Evil, Jealousy, Worldliness, and Pleasure. The author selects those who came close to Christ and finds in their careers much to illustrate his themes. The figures selected are Mary, Joseph, John the Baptist, Magdalen, Peter, Paul, John, Thomas, Judas, Caiphas, Pilate, and Herod. The author's reputation as a pulpit orator will insure a welcome for this work which will be by no means confined to the clergy.

It is a dull year that does not produce a book or two by Chesterton. Sheed and Ward, who have done so much for Catholic literature in England, have opened an American publishing house at 63 Fifth Avenue, New York City. The first book put out by the house is one by Chesterton, *Christendom in Dublin*. The author took occasion of the Eucharistic Congress to record his impressions of Irish Catholicity and of the world rôle of the Church. All of the qualities, or at least many of them, for which Chesterton is well known, ranging from profound insight into fundamental truth to whimsical comment on trifles, will be found here. The little volume was selected by the Catholic Book Club as the Book of the Month for March.

The Rev. Laurance McReavy in his *Guy de Fontgallant* (B. Herder Book Company, St. Louis, 1932) tells the life-story of a young French boy of extraordinary sanctity; but unfortunately he does not give us a good picture of those character traits that will make it appeal to the average Catholic boy. In order to influence boys, a biography must be written in such a way that they readily realize the possibility of their sucessfully imitating the person portrayed. Ideals that seem to be beyond their reach have little influence on youth.

From time to time one has heard pastors remark that their congregations assemble for Mass as to a sort of tribal ceremony. They have little appreciation of what the Mass really is, and what the Mass means. The prayer books in general use in the old days fixed their attention and gave their users some knowledge of the action of the Mass. But the prayer book has been gradually vanishing, perhaps because it was too large to carry or too small to read. Of recent years, however, thanks to the Liturgical Movement, there are signs of betterment in this direction.

The Church Prayer Book, which is a compilation and translation by Monsignor Eugene Murphy, of Philadelphia, is calculated to secure a more Catholic assistance at liturgical services. The book is meant to be left in church, and an admonition to that effect is printed on the inside cover, under the owner's name. Within its 288 pages, which are printed in bold type, one finds ways of assisting at Mass, the Ordinary in both Latin and English, the sacramental rites, funeral rite, wedding service, Vespers, Stations of the Cross, hymns, with musical notation, for congregational singing, and other public and private devotions. (Church Printing and Envelope Co., 3640 Market St., Philadelphia, Pa.)

Books Received

SCRIPTURAL.

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